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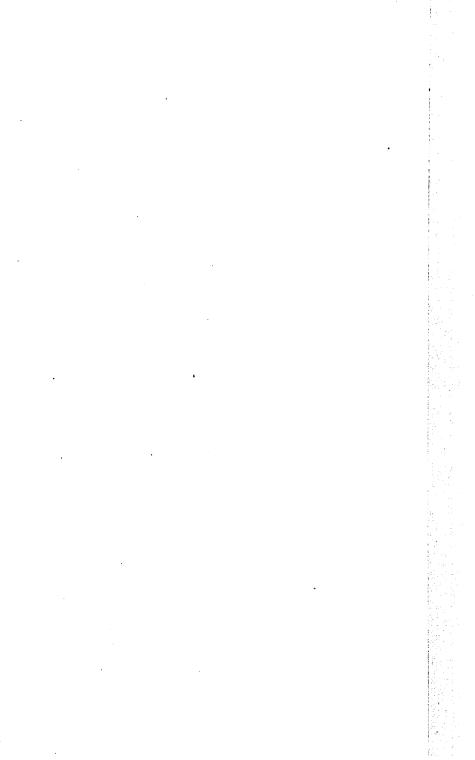
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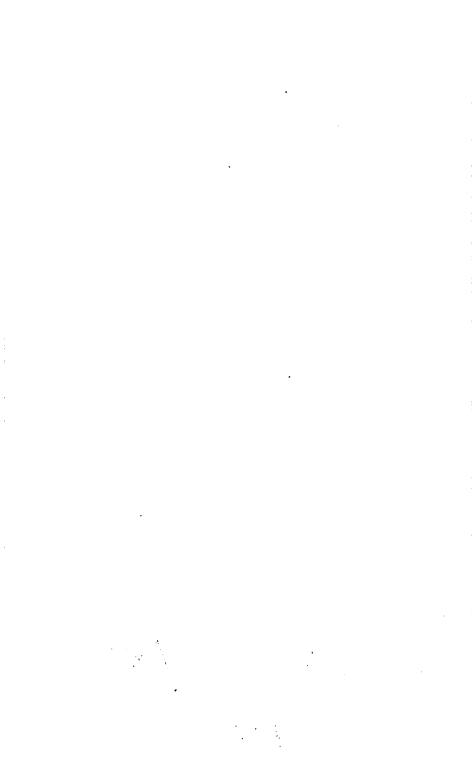
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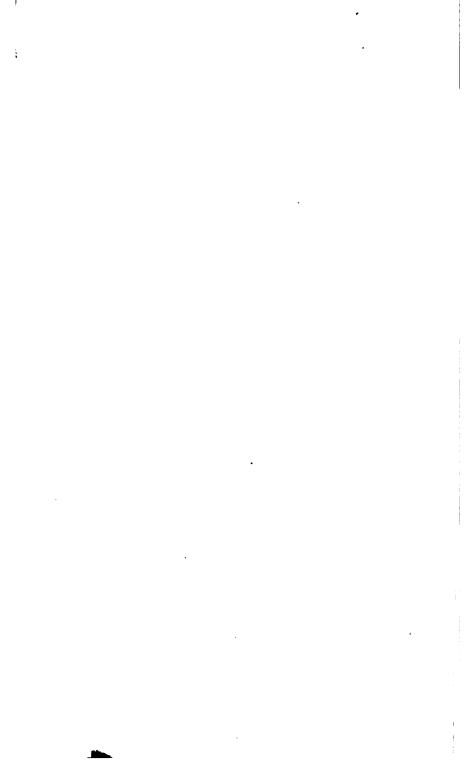
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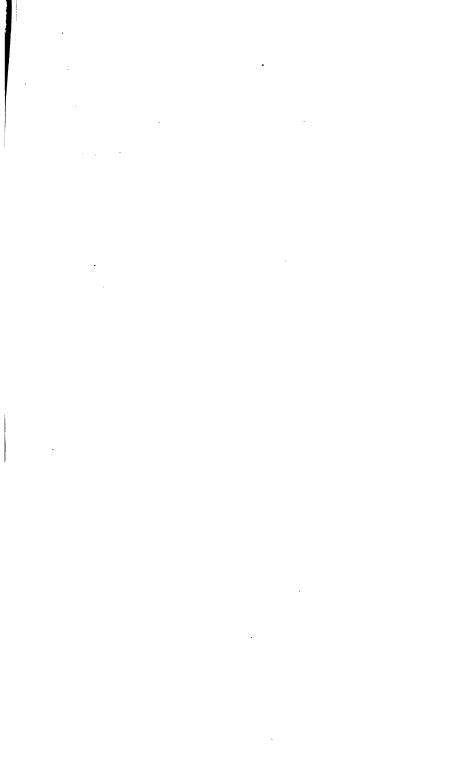
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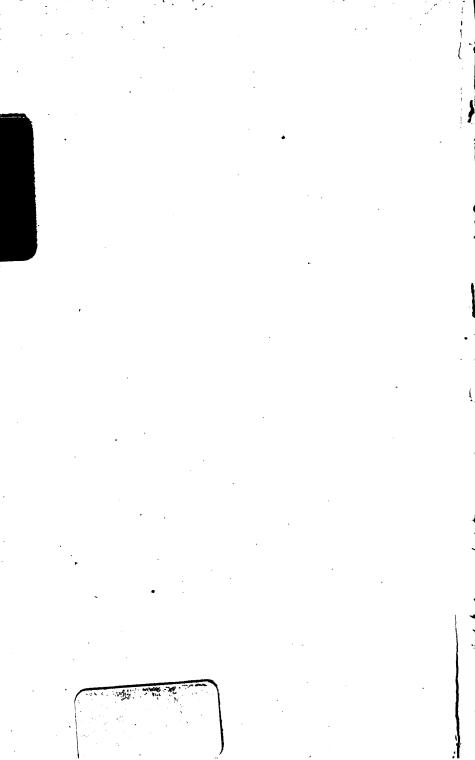




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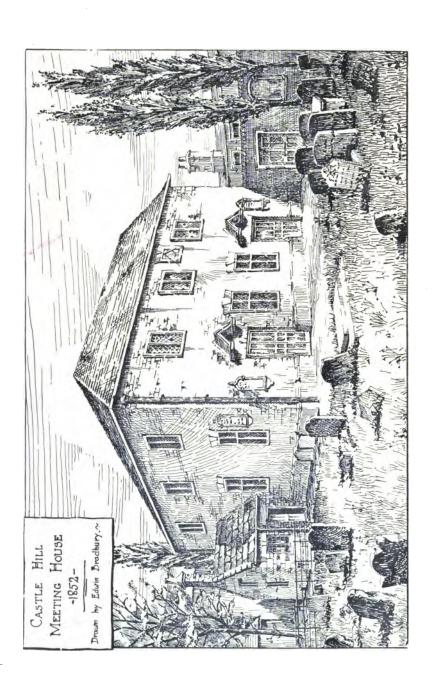


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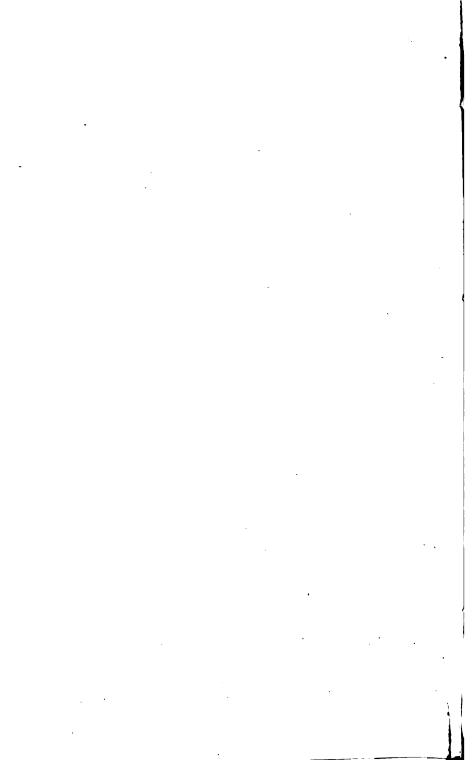
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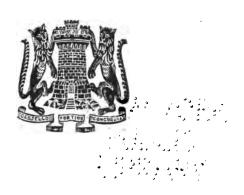
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#### A HISTORY OF NORTHAMPTON

# Castle Hill Church,

NOW DODDRIDGE,

#### AND ITS PASTORATE, 1674-1895,

From Original Documents and Contemporary Records;

WITH

REPORTS OF THE BI-CENTENARY SERVICES,
SEPTEMBER, 1895; AND MARCH, 1896.

### Appendices of Special Papers and Notes,

BY

REV. T. GASQUOINE, REV. J. J. COOPER, REV. W. E. MORRIS, DR. NEWTH, PROFESSOR PRYCE, AND OTHERS.

#### Allustrated with Pen and Ink Drawings,

By Edwin Bradley and W. J. Rush;

AND

Portraits of the Preachers and Speakers at the Bi-Centenary Services.

#### Aorthampton :

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#### PREFACE.

BY the courtesy of Mr. S. S. Campion, the proprietor of "The Northampton Daily Reporter," we are able to issue in a permanent and accessible form the very valuable and interesting papers on the History of the Church of Doddridge. which appeared in his journal just previous to the holding of the Bi-Centenary services at Castle Hill Church, 1895. papers have been specially revised. Many additions of a valuable and interesting nature, which, on account of space, it was not possible to include in the newspaper issue, have been included in this work. For these special thanks are due to the Rev. T. Gasquoine, Rev. J. J. Cooper, Rev. W. E. Morris, Dr. Newth (the Memorial Hall), Professor Pryce (New College), Rev. E. N. Tom. Rev. Canon Hull, Rev. J. E. G. Farmer (Woodstock), Rev. J. S. Mercer (North Walsham), Rev. G. S. Ives (Tunstead), Rev. J. Joseph (Bocking), Rev. W. Davies (Tewkesbury), Rev. T. P. Hookey (Abingdon), G. E. Cokayne, Esq. (Clarenceux King-of-Arms, Heralds' College), Mrs. W. Mobbs, and to the deacons of Castle Hill Church for permission to consult the church records per the late Mr. Jonathan Robinson. extracts quoted in the following pages have been revised with the originals an immense amount of work and a very large correspondence has been caused.

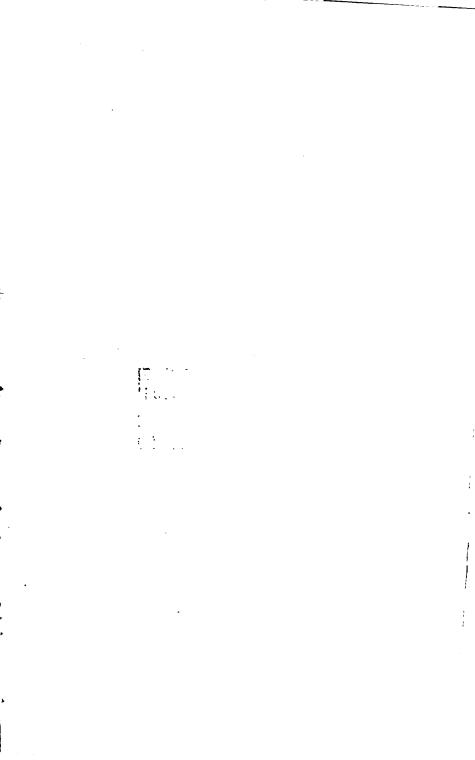
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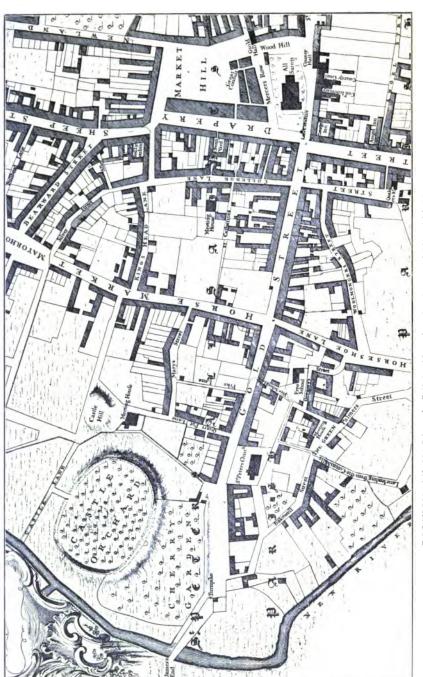
[We have to thank Mr. John Taylor, of the Dryden Press, Northampton, for valuable assistance in the preparation of the foregoing history of Doddridge Church. He kindly placed his collection of local books and manuscripts at our service. Several important and rare books in the Northampton Free Library have been consulted, as well as original documents; and Mr. T. J. George is thanked for his courteous and generous help. Thanks are due also to Dr. Newth (Memorial Hall, London), the Rev. T. Gasquoine (Bedford), Dr. Pryce (New College, London), the Rev. E. L. Tuson and the Rev. B. M. Morton (Kingsthorpe), Mr. Stewart Beattie and Mr. Wm. Clarke (Northampton), etc. The files of "The Northampton Mercury" have largely been laid under contribution, this newspaper going back to May 2nd, 1720; and some important information has been gained from unpublished manuscripts lent during his lifetime by the late Mr. William Mobbs.—Editor "Northampton Daily Reporter."]

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PORTION OF NOBLE & BUTLIN'S PLAN OF NORTHAMPTON, 1746.

# CASTLE HILL MEETING AND DR. PHILIP DODDRIDGE.

As is the case in so many towns in England, it is impossible to give precise particulars of the origin of the oldest dissenting cause in Northampton. The beginnings of Nonconformity in various districts are frequently undiscoverable, without documentary evidence surviving, and in most cases without any evidence at all. Especially is this to be expected in Northampton, which, perhaps, foremost of the towns of England, has been the home of the opponents of the changing orthodoxy of the changing times. How far the fact that Northampton has been the special locale of important religious and ecclesiastical assemblies is accountable for the feelings and opinions of the people cannot be said. Most probably each re-acted on the other. Northampton in mediaval times was one of the chief centres of industry in England; and the early Parliaments held within its castle-guarded walls added to its importance as a centre of English civil life. The six General Church Councils at Northampton between the years 1136 and 1266, including that at which Thomas a Becket, Archbishop of Canterbury, was con-demned as a perjurer and traitor, made men enquire curiously into religious dogmas for themselves. The peculiar municipal control exercised by the civil authorities over All Saints' Church, the chief church of the town, further increased the religious independency of the people. Northampton, notwithstanding its important conventual establishments, was never a church-dominated place. The Mayor shared disciplinary powers over the Church with Church dignitaries; Lollardism flourished in the borough; Protestantism offered victims to the martyring fires; Penry, the terror of Queen and Archbishop, found a home at Northampton and married there; Martin Marprelate's tracts were actually folded and sewn in Northampton, and were circulated thence; periodical meetings were held for clerics to thresh out difficult religious questions, and they were aided in their discussions by the Mayor and Aldermen; the churchwardens of All Saints' refused to obey the mandates of the Archbishop of the Province; the genius of the people became anticlerical.

The Rev. Thomas Coleman, the historian of the Independent Churches of Northamptonshire, wrote respecting Castle Hill Church that no certain records of its foundation could be found, its origin was lost in obscurity. The researches of the more than 40 years that have elapsed since this statement was penned have in some degree penetrated that obscurity. It has been the idea of some who have enquired into the religious history of those times that Castle Hill Church may have originated from the congregation of St. Giles's Church, who in 1662 lost their pastor through the Act of Uniformity. There is no evidence on which to base this assumption; facts tend in precisely an opposite direction. The probability is that Castle Hill Church originated before 1662; and it may have

been strengthened by secessions from St. Giles's under the Restored Monarchy. St. Giles's Church in Cromwell's time was, like St. Peter's, strongly Presbyterian.

Soon after the Battle of Naseby, in 1645, several dissenting congregations sprang up in Northamptonshire, Presbyterians, Independents, and Anabaptists (otherwise Free-Willers, and now known simply as Baptists). The first to be established in Northampton was a body of Presbyterians, who gained accessions from St. Giles and St. Peter. Where these early dissenters first formed themselves into a distinct Church is unknown, where they met is equally obscure. there was this Dissenting Church, which soon found a rival in a really Independent Church, which was enchurched, at Rothwell in 1655. It is known from existing documentary evidence that the Northampton Presbyterian Church was in vigorous existence in 1674, and that, after that date, the number of members in Northampton of the Rothwell Church warranted the establishment of a second church on an absolutely Independent or Congregational basis. This second church became in time the church now worshipping at College-street. Some people, however, objected to its "mixed communion," and a third dissenting church, a body of "Strict Baptists," was founded. They met in a chapel on the Green. Whether there was a dissenting church at Northampton in 1662, the year of the Act of Uniformity, cannot now be said; but it is known that ejected ministers began at once to preach in barns and private houses. To erect a chapel was out of the question; that would mean instant extermination. Northampton Nonconformists, however, were influential, and many of them were well-to-do. There was not that hostility from the populace that was experienced in other places. The common informer kept away from the town, for the people would not brook his presence. Whilst up and down the country Dissent was persecuted, it had more or less freedom at Northampton. True, preachers were put in gaol at Northampton, but they were not Northampton people. On the contrary, the Nonconformist prisoners were treated well by the inhabitants of the town. In a few years, in 1672, Charles II. conferred upon Nonconformists a full measure of civil and religious liberty. Charles was preparing the way for Romanism; so he offered, without the consent of Parliament, religious freedom to all. He issued the Declaration of Indulgence, suspending all penal laws against Dissent, and directing preachers to apply forthwith for licences to preach so as to secure them against interruption; and occupiers of houses to obtain other licences if they desired to have preaching services in them. Nonconformity did not, as a whole, take kindly to the Royal proposal. Nonconformists were constitutionalists then as now: many did not agree with the King's usurping the functions of Parliament, especially in religious matters, for if a monarch with predilections Romewards could take off penalties, why could he not impose fresh ones? Only 3,400 licences were ever asked for; they were granted, as a matter of course. But two Northampton residents applied for preaching licences; and only five other licences for preaching places were asked for. The two preachers both described themselves as Presbyterians, and each applied for permission to preach in his own house and nowhere else. One was kichard Hooke, M.A., formerly rector of Creaton, from which living he was ejected in 1662. After preaching a short time at Creaton, where he opened a school, he went to Northampton, residing in his own house in the Drapery, a building which stretched from the Drapery to Market-square, and was bounded on the South by the passage way now known as Osborne's Jetty. He died in 1679, and was buried in St. Peter's Church, which in his lifetime he frequently attended. The other was John Harding, who died in 1690, and was also buried in St. Peter's Church. He is described on his memorial stone there as "Minister of Jesus Christ." Three of the other five licensed meeting houses were also Presbyterian. The remaining two were for Congregationalists. They were the house and the barn of Robert Marley, Massey, or Massey. Massey was a lawyer. Samuel Wolford, or Welford, whose house was licensed for Presbyterian teaching, was a member of Castle Hill, was nursed into vigorous youth in one or more or all of the five licensed Presbyterian preaching places — Samuel Welford's own residence, Richard Hooke's large house in the Drapery; John Harding's residence, where he himself preached; and Valentine Chaddock and John Clarke's dwellings. For the Church whose history we are considering was Presbyterian in its origin and early existence. It would have no dealings with the members of Mr. Davis's church at Rothwell, nor with the offshoot (College Street) then meeting in Robert Marley's barn, and afterwards at Lady Fermor's house in the South Quarter. These two Churches, being absolutely Congregational, were not regarded as in Gospel Order by the Presbyterians, who were much more closely allied with the Established Church.

The "Indulgence" of Charles II. lasted only one year. In 1673 it was withdrawn, Parliament objecting to it, and the Test Act was passed. Then came a time of trouble for Dissent even in liberal Northsampton.

It was just at this time that the Rev. Samuel Blower, the first known pastor of Castle Hill Church, commenced his ministry in Northampton. The Rev. Norman Glass says, apparently without any evidence, that he formed the church in 1662, or thereabouts; but nothing whatever is known of the circumstances under which he began his pastorate. He was a man of considerable learning, and by the Act of Uniformity had been turned out of the Fellowship of Magdalen College, Oxford; and was afterwards silenced at Woodstock, where he held the living. He left Woodstock for Northampton, where, either in 1674 or early in 1675, he was chosen pastor of the Presbyterian Church. Calamy says of him:—

He was of a meek temper, peaceable principles, and a godly life. He had, like St. Austin, very exalted thoughts of Divine Grace and Redeeming Love. He discovered a very tender regard to young persons, and would often address himself very affectionately towards them, not only in his sermons, but in his visits, and rejoiced much in their hopefulness. He affected not a pompous way of preaching, nor did he dispense the truths of the gospel with

"the wisdom of man's words," knowing that was not so likely to be attended with a Divine blessing. Scripture revelation, in Scripture language, was the main subject of his discourses. He was very desirable as a friend, being free and communicative, candid in the last degree, of a very sympathising spirit with those in affliction, and particularly mindful of them in his prayers. And he was so firm and constant, where he professed friendship, that it must be some very ill thing indeed that was the occasion of his breaking it off. Wherever he had an interest, he was for improving it for God to his ut-

most; and took all opportunities to do so.

Very soon after Mr. Blower commenced his pastorate, Northampton suffered from the great fire of September 20th, 1675. This fire commenced close to where Castle Hill Chapel now stands, "in a cottage at the upper end of St. Mary's-street." In the course of two hours 600 houses were destroyed, as well as the greater part of All Saints' Church. The damage was estimated at from £152,000 upwards. Dr. Conant, vicar of All Saints', put it at £250,000; others at a much higher sum than that. More money was collected for the sufferers than was obtained, nine years before, for the victims of The Great Fire of London of 1666. Though John Harding's house, formerly licensed, was burnt down, Robert Marley's barn escaped. We know that Mr. Blower's church survived the disaster, and also the division caused by Mr. Davis, of Rothwell. There was something of a trial of Mr. Davis at Kettering in 1692, before the "United Ministers." The "meek-tempered, peaceable," Mr. Blower complained of him that he had started a church (College-street) at Northampton, and that he had administered the Lord's Supper there. Mr. Blower left Northampton soon after, in 1694, and went to Abingdon, in Berkshire, where he died in 1701.

#### THOMAS SHEPHERD

Mr. Blower was succeeded by the Rev. Thomas Shepherd, originally, like his predecessor, a clergyman of the Church of England. The record of his coming to Castle Hill Church is the first contemporary entry in the Church Book. It reads:

In ye Year 1694

This Church did upon ye departure of ye Reverend Mr. Blower their former Pastour give their Unanimous call to Thomas Shepard to succeed him in ye Pastorall Office who thereupon accepting ye Call did actually succeed him in ye office aforesaid.

Mr. Shepherd was the son of the Rev. William Shepherd, a liberal minded rector of Tillbrook, Bedfordshire, who, for the sake of quietness, conformed in 1662. But he found that all was not peace, and though he did much good in his parish, he was impelled by those who saw that his conformity was not of the heart, to give up the living. He became minister of the Independent Church at Oundle, where he too complained of Davis, the Rothwell missioner. He subsequently became pastor at Kettering, where he died in 1698. The son partook of many of the qualities of the father. He had a striking and powerful delivery, a lively and

healthy imagination, and a distinctly British doggedness of disposition that made him a thorn in the side of poor old Thomas Barlow, Bishop of Lincoln. In later life he engaged in a pamphlet controversy on his own bona fides; and it is from the books he and his opponents issued that we learn almost all that is known of him. After a University education he was at an early age instituted to the living of St. Neots. It is certain that the Bishop found much fault with him during the two years and a half he was there. Mr. Shepherd put it down to the Bishop not desiring to have the truth preached to the multitude as Shepherd seemed to be doing with considerable success. The enmity of the Bishop was a burden to Shepherd, and after some painful interviews with his diocesan he gladly left St. Neots for Haversham, in Buckinghamshire, in another At Haversham he was almost as awkwardly cituated as at St. Neots, getting into trouble with the Bishop. Perhaps the cause of it all was that Shepherd at heart could not endure clerical domination. After two years and a half at Haversham he left the Church. As a matter of fact, he never was a Conformist at heart, though when at St. Neots he declined the invitation of "a Dissenting Congregation at Stamford." He tells us that he took his Ordination Oath with reservations—such reservations, he pleaded, as were customary. In one of his controversial pamphlets he minutely describes his own practice in the Church. When he read the prayers, which was not often, he employing a "reader" for that purpose, he was in the habit of omitting portions. He writes: "Some small Passages I sometimes did pass by, or alter, as for instance in the Thanksgiving, When I was in Doubt about my bwn Eternal State, I oft pass'd by the Word Creation." Other examples are more in accord with the objections of Nonconformist ministers: "So in the Office for Baptism, instead of these Words, This Child is Regenerate and Born again; I would Read, This Child is receiv'd into the Bosom of the Church: In the office for Burial. instead of these Words, In sure and certain Hope of the Resurrection to Eternal Life; I Read. In sure and certain Expectation of a Resurrection to a Future State; and many such like."

Leaving Haversham, he probably went to Oundle to his father, and thence to Northampton. He left the Church of England about the beginning of 1694; in which year we find him at Castle Hill Chapel, at the age of about 29. He was already known as the author of "Penitential Cries," a series of 32 hymns just published. He found at Northampton a vigorous church, and he soon left it. He seems to have insisted on the Church Covenant being read amd eigned by all members; the second entry in the Church Book reading:

#### The Form of ye Church Covenant.

We this Church of Christ whose names are underwritten, having given up ourselves to ye Lord and one to An other according to ye Will of God, do promise and Covenant in ye presence of God, to walk together in all ye Laws and Ordinances of Christ according to ye Rules of his Gospell thro' Jesus Christ so etrengthening us.

Mr. Shepherd evidently had peculiar notions of the relationship of Church to pastor. He wrote in the

book, interesting only because of the sequel, the following:—

1694.

MeMorand. yt Thomas Shepherd accepting ye Oall this Church gave him, did own & declare his willingness & consent to walk with them as a pastor with his people; so long as we could walk comfortably together in all ye ways & Ordinances of ye Lord.

Early in the following year the erection of the present chapel was decided upon. A small piece of ground on "Castle Hills" was, we learn from the Rev. Thomas Arnold, purchased from Mary Warner, the granddaughter of a Thomas Thornton, under whose will she inherited the property. Thornton's will was made in 1669. The deed by which the land was conveyed to the chapel representatives is dated May 3rd, 1695, and it states that two tenements formerly thereon "were demolished and burnt down by a sudden fire which lately happened there, the ground on which the same stood having ever since lain waste and yielded none or very little profit." This seems to have been not the great fire of 1675, but a subsequent outbreak that burns the two cottages alone. Considerable progress was made with the building, and the chapel was completed before the following winter. During the two hundred years since then, the humble erection then built has been considerably altered and enlarged; but it is the same building, inasmuch as some of the old walls remain walls of the chapel to-day. From people who knew the chapel in Doddridge's time, before it was materially altered from its first state, the following description of the building has been compiled:

The meeting-house is said to have been built of stones fetched from the shattered castle and town walls. It had a look of quiet respectable ugliness that might have defied competition; for it seemed to have been reared by a believer in the rule, "He who was born in a manger should be preached in a barn." It stood in the midst of green graves and sculptured stones, which time had powdered with orange and silver. Elms and Scotch firs shadowed On the walls were sepulchral tablets, a little pent roof shelved over each door, all the windows above and below were shuttered outside—a precaution which ancient mobs made needful-and in front, over one of them, was a sundial, with the motto, "Post est Occasio calva. 1695." Now note the in-Space for about seven hundred persons. Roof propped up by two great white wooden pillars, one a little bandy—the "Jachin" and "Boaz" of the temple. White galleries, clumsy white pulpit, a great sounding-board over it. Bight and left of it, glazed with small, gray-green panes, two tall windows of the lattice kind. Straight before the windows of the lattice kind. Straight before the pulpit, a long, massive communion-table; and over this table, on a chain that dangled from the rafters, a mighty brass branched candlestick. All the pews near the walls were deep and square. There were no lobbies. You went up the gallery steps in the sight of all Israel; and the doors opened right into the control within th the graveyard, grassy, still, and peaceful. Within and without, everything was marked by stark plainness.

The opening of the chapel, the first services, the early sermons, all must be passed over in silence, for of them nothing has come down to us. But we do know that within about twelve months of the opening Mr. Shepherd found reason to differ from his people at Northampton as he had found causes of quarrel in his previous ministries. He wrote in the church book, under date September 11th, 1696, that at the church meeting that day, "it was publickly owned by this Church, yt Thomas Shepherd, their present Pastor, was not under obligation to a Continuance with them, by vertue of any Conditional Consent or promise made upon Setting down"; and he added, "Ye Condition not being observed by this people, my engagement to ym thereupon must needs cease." So he left them. The following year he preached as a probationer to a Presbyterian congregation assembling in Poor Jewry-lane (now Old Jewry), Aldgate. By a majority of one vote he was elected pastor, " but through some dishonourable practices" the election was over-ruled. Probably it was well for him that it was so, for three years later he found a congenial home at Bocking (Braintree), Essex, where he was minister for nearly 39 years. He died there on January 29th, 1739, aged 73; and a stone still marks his grave. Besides his controversial works, Mr. Shepherd published both sermons and hymns. The sermons have been forgotten: they deal with angels, devils and distempers, conversion and other subjects. The following question and answer with which Mr. Shepherd ended his sermon on devils is extremely interesting. He had argued that Satan in these days has power over the bodies of men. Then comes the question:

"When shall we conclude this the case?"

He supplies the answer:

"When natural causes discover nothing; Nature continues in its strength, the Body no way disorganis'd, and yet Means are very strangely and unaccountably beaten back; then we may suspect something præternatural. Then He called his Twelve Disciples together, and gave 'em Power and Authority over all Devils, and to cure Diseases. I observe they cou'd not cure Diseases, if they could not cast out Devils: All Devils, for some it seems are stronger, and more stubborn than others (as 'tis with sinful Men). For a Confirmation of this Particular, and a Close of the whole, I add only this Text more, Mark 9, 29. This kind of Devils can come forth by nothing (not by Physick) but by Prayer and Fasting."

Some of Shepherd's hymns are still remembered. His "Spiritual Songs" eclipsed his "Penitential Cries." They were the work of a maturer mind. These "Songs" were in some way written in conjunction with the well-known hymn writer, John Mason. Only six, however, appear to be Mason's; the rest are Shepherd's, including the exquisitely beautiful one commencing:

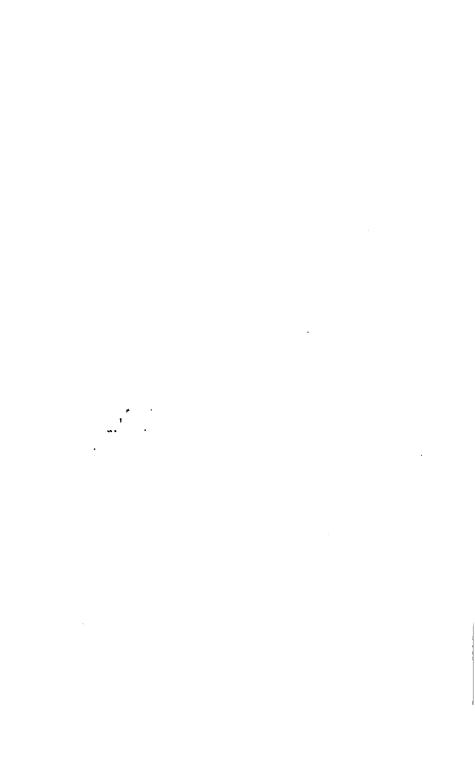
Alas, my God, that we should be Such strangers to each other! O, that as friends we might agree, And walk and talk together!

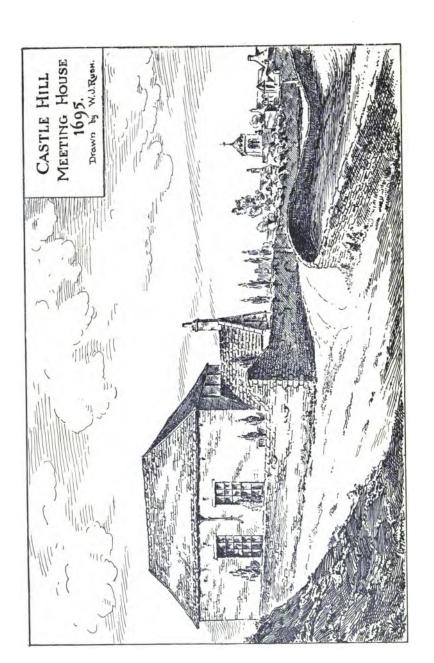
Mr. Shepherd has been characterised as "an excellent puritanical man." No other author probably continued the puritanical style of writing to ro lete a period. By adhering to this school of thought he avoided the common dullness of the pamphlet and sermon writers of the day; and his works are all of considerable merit, some of them, indeed, being rich in unexpected and striking turns of thought.

#### JOHN HUNT.

The Rev. John Hunt succeeded Mr. Shepherd. He was, like his predecessor, a man of earnest piety, and strongly controversial. He, too, engaged in a printed warfare, apparently not of his own seeking. One minister hurled at him a mighty tome of 900 pages; and two other writers, at least, took him to task. This was during his pastorate of Castle Hill. The centre of Dissenting life was at this time shifting to the Midlands which are the harman of included the same of the s the Midlands, which, as the home of intelligent Nonconformity, was to reach its highest pinnacle in the time of Dr. Doddridge and his immediate successors. Northampton, indeed, was performing a great part in the history of modern Nonconformity. The Rev. Samuel Blower had, by his enlightened preaching, caused the town to become a place of intellectual and spiritual life. The good John Moore, the first great minister of College-street Chapel, added his influence; and John Hunt continued the glorious work. Northampton was still a Nonconformist town, and people began to think it as great a service to attack the "heretics" there, as others have in much later days. The father of the Rev. John Hunt, ejected from the vicarage of Sutton, in Cambridgeshire, in 1662, was a man of exemplary piety and usefulness. His two sons were both Dissenting ministers, and both partook of his character. John first became pastor of the Dissenting cause of Royston, Cambridgeshire; and next of Castle Hill, Northampton. He "embraced ye Call" on February 25th, 1699 (in the Church Book it is, of course, 1698, in accordance with the unreformed calendar). What the Church had been doing during the two years and more since Mr. Shepherd left no one can say. Probably it had many supplies, and some came "with a view"; but, as can be seen by the recently published "History of College Street Chapel,"\* this was a period of trouble in Nonconformist congregations. Men were bent on discovering error, and gregations. Men were bent on discovering error, and schism, and heresy in others. People called one another hard names because of the minutest shades of difference in religion; and because of the smallest doubts on matters that now a days are considered either of trifling importance or of none at all. There were Calvinists and Supralapsarians, Antipsedobaptists, Pædobaptists, and Anabaptists; Arians, Arminians, and Antinomians; Sabellians and Socinians; and many others. Of most men, it might be said each considered himself alone orthodox, the rest failed in one point or another. How the poor churches were rent, unless they had a strong man in the pulpit who could, and did, rise above the petty differences of his congregation, and preach a wider faith and greater good! Such a man was John Hunt. Everybody now-a-days would call such a pastor too autocratic, and tell him daily that a minister is one who serves, not rules. Whether he was right or wrong, Castle Hill needed such a man then, and he tided the Church over the most perilous period of its existence. He ruled with a rod of iron, hidden, it may be, from his congrega-tion, but it was there nevertheless. Instead of running off because something happened he did not like, he made differences the occasion of greater unity. At College Lane Church about this time the members

<sup>\*</sup> Taylor and Son, Dryden Press, Northampton.





agreed "not to Impose or Reflect upon one another" in respect to different views on Baptism. Mr. Hunt took a shorter way: "It was agreed upon by this society that it should be left to Mr. John Hunt, our Pastor, to determine whom it shall be lawful for us to hear preach, and that it shall be judged an offence to the church to act contrary to his determination." Moreover, he abolished the office of Ruling Elders. In his "Infant's Faith and Right to Baptism," printed In his "Infant's Faith and Right to Baptism," printed whilst he was at Castle Hill, he explains his position: "It has no little concerned me," he says, "to see how Generally the Country is infected, not only with Anabaptism [the doctrine of the Baptists], but also with those many and gross Errors, which commonly that Doctrine is an inlet into; and especially with that Soul-damning Error of Free-Will. . . . Since God hath set me a Watchman over this Flock, I think my self bound (as ever I hope to give up by Account with Joy) to take all the Care of them I can, and to do my Joy) to take all the Care of them I can, and to do my utmost to reduce such as are wandering, and to establish such as are wavering; and to keep the Plague out of their Head, as well as their Hands, from being Defiled: Judging a Blind Eye, worse than a Lame Foot. Errors in Judgement are like to be an Inlet into continual Errors in Practice." Also while at Northampton he published, "The Saint's Treasury: The Glory of Christ Unveil'd," printed apparently in 1704. It was this especially that called forth the ronderous really already mentioned written by Joseph ponderous reply already mentioned, written by Joseph Hussey, "Pastour of the Congregational Church of Christ at Cambridge." What with ruling his Church, preaching sermons at Castle Hill, missionising in the villages of Northamptonshire, and publishing books, Mr. Hunt had enough to do; and it is probable that he left Northampton for the Newport Pagnell Church in order to obtain some relaxation from the incessant work of a laborious life. During his eleven years ministry at Northampton, 100 members were added to the Church. He left in 1709. At Newport Pagnell he published a volume of "Hymns and Spiritual Songs," and other works. In 1725 he went to Tunstall, in Norfolk, where, after printing yet another book, "The Doctrine of God's Eternal Decrees Stated," he William Hunt, succeeded him in the pastorate at Newport Pagnell, and afterwards became pastor of the Congregational Church at Hackney.

#### THOS. TINGEY.

The Rev. Thomas Tingey was the next minister at Castle Hill. He was educated at Pinner, Middlesex, by the Rev. Thomas Goodwin, who was son of Dr. Thomas Goodwin, President of Magdalen College, Oxford, an intimate friend of Ohver Cromwell. His first charge was that of the Dissenting congregation at Newport Pagnell, of which church, at the time he was little more than 20 he was chosen pastor in 1700. He filled the office with much acceptance for nearly nine years, when he effected a change of churches with the Rev. John Hunt. In the Church Book of Castle Hill, amid the meagre records of the time, is the following entry of February 22nd, 1709:

The Church having before invited & called ye Revd Mr Tho. Tingey to take upon him ye pastorall care of their Souls & after ye removal of ye Reverend Mr Jno Hunt brought ye said Revd Mr Tho Tingey & his family to Northampton did after diverse repeated Calls & days & times of seeking God ye day above written solemnly & unanimously review their Call at which time ye sd Revd Mr Tho Tingey gave his acceptance there of together with ye reasons of it & was Solemnly ordained unto ye Pastoral office & charge of This Church of Christ. The Reverend Mr Peter Dowlsy of Litterworth ye Revd Mr Jno King of Wellingborow, ye Revd Mr David Some of Harborow, ye Revd Mr Jno Norris of Welford, ye Revd Mr Jno Inomonger of Buckingham, ye Revd Mr Jackson of Buckby, ye Revd Mr Jno Mason of Spaldwich, ye Revd Mr Jno Wills about to settle at Kettering, & ye Revd Mr Dale of Creton being present.

Mr. Tingey was not a controversialist, as his predecessors had been. His religion was an affair of the heart; and his preaching was earnest, warm, and sympathetic. "He spoke with great correctness and flow of affection, and always treated on the most useful and important subjects. The doctrine of justification by the imputed righteousness of Christ he insisted upon much. He was very desirous of preaching the gospel upon all occasions, whenever any serious christians were disposed to attend; and he laboured beyond his strength, it is thought, to the prejudice of his constitution. He embraced every opportunity of preaching the gospel in places that were destitute of it. His private character was equally amiable, and a uniform piety shone through the whole of his conversation." Those are the words of one who personally knew him.

We know little of Castle Hill Church during his ministry save that "it prospered in numbers, piety; and zeal." Mr. Tingey, like Mr. Hunt, preached much in country districts, as well as at Northampton, and, says his friend Dr. Ridgley, "Tis amazing to consider what double, yea, I may say triple, service he went through every Lord's day, besides his labours on other days, which were very frequent." In more or less accord with the prophesying of a young female seer, afterwards discovered by Dr. Doddridge, Mr. Tingey left Northampton, and very soon died. He resigned the pastorate about the end of 1728, and on February 23rd, 1729, became pastor of a London Church. The "Northampton Mercury" tells us that on March 5th, "One Mr. Tingey, a noted Independent Preacher, from Northampton, was ordained at the Meeting House in Fetter-Lane (late Mr. Bradbury's) by Dr. Calamy, Dr. Watts, Mr. Brice, and others, according to the Custom of People of that Perswasion, who allow of no Ordination but to a particular Congregation." Already his constitution was enfeebled, and he was soon attacked by a severe illness, from which he died at his residence, Bangor Court, Shoe Lane, on November 1st, the same year. His body was conveyed, "in great Funeral Pomp and Solemnity," to Bunhill Fields Cemetery, where it was interred. During his short residence in London he established in Silver-street "a catechetical lecture for promoting the benefit of the rising generation." The trust deed of Castle Hill (then called "Castle Hills") Church was executed during Mr. Tingey's pastorate.

nineteen original trustees, of whom Mr. Tingey is the first named. Mr. Tingey's son, the Rev. Thomas Tingey, was Independent minister at Beccles.

#### PHILIP DODDRIDGE.

Philip Doddridge accepted the call of the church to become its pastor on December 6th, 1729, when 27 years of age. He was born on June 2nd, 1702, in London. His father was a tradesmen, generally called an oilman to heighten the comparison between him and his distinguished son, but he was really in a and his distinguished son, but ne was really in a good way of business, though the family had been coming down in the world. The family came from Devonshire, where Doddridge's ancestry has been traced back for five generations and suspected for 20 more. John Doddridge, one of the judges who refused bash to Hampden; John Doddridge, M.P. for Barnstaple in the Long Parliament; John Doddridge, an ejected minister; Daniel Doddridge the oilman, and Philip Doddridge, his brother, a solicitor; were all descendants of a Devonshire gentleman of quality, who, in the time of Elizabeth, settled with his chil-dren at Barnstaple. Philip Doddridge's mother was the daughter of John Bauman, a Lutheran student, who fled to London for conscience sake, and started a school at Kingston-on-Thames. His only daughter, married Daniel Doddridge, and proved so good a wife that Philip, the future pactor, was the twentieth child. Philip was a week little mortal: at first it was thought the babe was dead, "but after a while, a servant, noticing a sigh, took pains with the slight rudimentary thing, and at length fostered it into life." Under the patient tuition of a mother's love, Philip increased in wisdom and in stature. She told him Bible stories illustrative of the scriptural pictures on the Dutch tiles of the fire-place; and she piously taught him to reverence the Bible her father had brought with him to England, and to love its words and heed its teachings. Such tiles even now exist in fireplaces in "Cromwell House," Marefair, Northampton. As he grew older, Philip had a tutor, who visited the house to give him lessons, and at ten years of age he was sent to the school at Kingsten that his deceased grandfather had tounded Kingston that his deceased grandfather had founded. The master was Daniel Mayo, the son of an ejected minister. Doddridge was a good boy at school. His well-earned holidays were regularly enjoyed at his uncle's, the solicitor, and at these times "he was kindly noticed by the Duchess of Bedford when he was hailed as a sprightly playfellow by the children of the Russel family, and some of them became his fast friends for life." Doddridge lost both his father and mother by the time he was thirteen. The death of his father caused him to write in his diary, which he had even then begun to keep:

God is an immortal Father, my soul rejoiceth in Him; He hath hitherto helped me; may it be my duty to approve myself a more affectionate, grateful, and dutiful child.

"A prosperous-looking gentlemen," no one asking him, assumed the guardianship of the orphan lad, and removed him to a school at St. Albans kept by Dr. Nathaniel Wood. Mr. Wood was a Nonconformist, and like many another in those times, filled the dual office of pastor and tutor. He was an able scholar and a strict disciplinarian. Under his tuition Philip learned much. The Rev. Samuel Clark, Presbyterian minister at St. Albans, became a second father to the lad, and young Doddridge joined his church on January 1st, 1719. "This was suddenly followed by a calamity. Mr. Downes, the self-constituted guardian, was full of kind feeling; he was impulsive, effusive, persuasive, and was marked by lively alecrity of benevolence: but for all that he was never considered in the city to be 'a safe man.' All at once there was a collapse in his affairs; he lost the property of his wards as well as his own in some unsuccessful venture, and was thrown into prison for debt. To get him out of prison, Philip Doddridge sold his own family plate. Then, in better spirits than ever, the emancipated man busied himself in various speculations, but the only effect of his enthusiasm that we now know was the total wreck of what little had been left of the Doddridge inheritance." Philip at once left school and went to live with the Rev. John Nettleton, who had just married Doddridge's sister, the only one of his 19 brothers and sisters who grew up. Nettleton was keeping school on Hampstead Heath. Doddridge wanted to became a minister. The Duchess of Bedford offered to send him to either of the Universities, and give him a good living afterwards, if he would enter the Church of England. He declined, and applied to Calamy, who advised him to turn to some secular occupation. Next he got a fine offer to enter the law. In the midst of his perplexity, when in the very act of praying for guidance on this matter, the postman brought him a letter from the Rev. John Clark, offering him a home at St. Albans. This was regarded by Doddridge as a direct answer to his prayer. He accepted the offer, went to St. Albans for a few months, and then, in October of the same year (1719) was sent to the academy of the Rev. John Jennings, at Kibworth Harcourt, near Market Harborough, Leicestershire. Mr. Jennings was an Independent minister of rare attainments and delicate culture. A few of his students, including Doddridge, were aided by grants from the Presbyterian Fund. Other small grants reduced the burden of expense, which fell on his patron, the Rev. Samuel Clark, to about £12 a year. This Doddridge seems to have ultimately repaid.

Doddridge gives in his voluminous correspondence some very interesting details of the course of study at Kibworth. The spirit of the academy was decidedly liberal. Mr. Jennings encouraged, says Doddridge. "the greatest freedom of enquiry," and was not wedded to a system of doctrine, but was "sometimes a Calvinist, sometimes a remonstrant, sometimes a Baxterian, and sometimes a Socinian, as truth and evidence determined him." As a student, Doddridge was diligent and conscientious over his duties; he gained a wide acquaintance with the practical outfit of a tutor and preacher; but curiously he showed no turn for research. Too much of his time was occupied in writing Platonic love letters to a number of young ladies He was of an interesting age, he had an interesting history, and he was flattered with the attentions shown him. In acknowledgment he wote letters to all and sundry. He had a remarkable facility of expression. From

the age of 14 he had been conversant with shorthand, he loved writing, and these letters probably did no harm, but they did him much good. They assisted in forming a correct style of writing of the greatest advantage to him in after life. A number of these letters still exist: after his death they were always turning up in the pages of some newspaper or magazine—letters to young ladies he addressed as "Dear Mamma," "Clio," "Annt," "Philomela," and so on; letters to young ladies on all manner of subjects, and sometimes very preachy letters they were; letter to one who was going abroad; letter to another who had broken her leg; and a letter to a third who was opening a school, desiring her to pick out one of her pupils she deemed suitable and educate her with the express end in view of being a fit wife for Phinp Doddridge!

The academy was removed to Hinckley, "the second largest town in Leicestershire," in July, 1722, and on the 22nd of that month Doddridge delivered his first public sermon. This was in the old meeting house at Hinckley, taken down later in the same year. The text was:

If any man love not the Lord Jesus Christ, let him be anathema Maran-atha. I. Corinthians xvi., 22. On January 25th, 1723, he passed an examination before three ministers qualifying him for a certificate of approbation as a minister from the County Meeting in May. Having no money, and being dependent on Mr. Clark, he was anxious to obtain a settlement as early as possible; and in June he accepted the pastorate of the church at Kibworth, where the congregation numbered about 150, and the stipend was £35 a Almost simultaneously he was sought by the Presbyterian Church at Coventry, "one of the largest Dissenting congregations in England," as assistant pastor to the Rev. John Warren. Doddridge declared because the invitation was not unanimous, Warren and some of the members favouring someone else. A split in the church ensued, and the seceders erected a new chapel and invited Doddridge to become its first pastor. This also he declined. Overtures for him to become their minister came from the Dissenting church at Pershore, Worcestershire, and from the Church meeting at Haberdashers' Hall, London. He declined both, the Worcestershire one because they were "a very rigid sort of people." While minister at Kibworth, Doddridge lodged a short time with a family named Perkins, at Little Stretford; and for a longer period at Burton Overy, with a family named Freeman, related to William Tong, of Coventry, who charged Doddridge with "some levities" which were never defined. The daughter of the house at Burton Overy, William Tong, of Coventry, which were never defined. "Kitty" Freeman, the owner of the "one hoop-peticoat" in his "whole diocese," soon captivated the young preacher's heart. The motherly warnings of his sister were met with the query "Did you ever know me to marry foolishly in my life?" "Kitty" was a flirt, and in the end discarded him. In less than two years Doddridge wrote a proposal to Jane Jennings, the daughter of his tutor, then fifteen years of age. Doddridge was then all but 28; so the disparity of their ages was not so remarkable as the youth of the lady seems to-day to suggest. But Doddridge had the notions of the wealthy: and it was not an uncommon thing in the first holf of the eighteenth century for

anistocratic and professional men to marry girls of a much more tender age than 15 or 16. Thirteen and fourteen were not uncommon ages, twelve was not rare. The marriage, however, was invariably regarded merely as a binding of the bargain; and the child-wife remained with her parents or at school for some years longer before joining her husband. Nothing came of the proposal: Jenny Jennings married someone else, and became the mother of the famous authoress, Mrs. Barbauld, and of Dr. Aiken.

In October, 1725, Doddridge removed his residence from Kibworth to Market Harborough, where his friend the Rev. David Some was minister. By arrangement with their two Churches, the friends entered into a joint pastorate of Harborough and Kibworth. In August, 1727, Doddridge declined an invitation to the pulpit of Bradfield, Norfolk; and in December of the same year he refused a similar offer from the Presbyterian congregation in New Court, Carey Street, Lincoln's Jan Fields. A year later he was invited by the Independent Church et Castle Gate, Nottingham, and went there to preach. While at Nottingham the Presbyterian Church on High l'avement in the same town offered him an assistant pastorate. He refused both offers; among the Independents there was too much "high orthodoxy," and the Presbyterians were "broken into parties." All this time there was felt the growing need of a liberal evangelical academy in the Midlands, for that at Market Harborough had been closed since the death of Mr. Jennings, in July, 1723. The Derbyshire Academy, under Ebenezer Latham, M.D., was favoured by the Presbyterian Board, but it did not meet the wants of the time. Jennings, who was cut off in the prime of life, had looked to Doddridge, it was known, as likely to take up his work. An account of Jennings's method, drawn up by Doddridge, was submitted to Dr. Issac Watts, who replied that the scheme might safely be entrusted to him who had "so admirably described" it. In April, 1729, at a minister's meeting at Lutter-worth, David Some suggested the establishment of an academy at Market Harborough. This was unanimously endorsed by the ministers, who, in like manner, expressed the opinion that young Philip Doddridge should be the tutor. No time was lost, and the academy was opened at the beginning of July with three divinity students and some others.

In a few months, however, the academy was removed to Northampton. Doddridge, after the death of Mr. Tingey, preached at Castle Hill on two or three Sundays, merely as a supply, not "with a view." On September 29th, less than three months after the opening of the academy at Harborough, he was asked to preach at Northampton for four Sundays. This he declined. Then a fuller offer was made: the Church invited him to become pastor. Mr. Some opposed the change, and came over to Northampton to tell the people so. But he was almost converted to it by his visit. He sent Doddridge to Castle Hill again to preach once more and give a final "No." Refusal the good people of Northampton would not hear; and first Doddridge, then Mr. Some, and then the neighbouring ministers, altered their opinions, and Doddridge came. The new pastor shall himself tell the tale. He wrote in the Church Book:

After repeated Solicitations long Deliberation & earnest Prayer to God for Direction I came to a Resolution to accept the Invitation of my Dear & most affectionate Friends at Northampton on Saturday Dec. 6th 1729 & certified the Church of that Resolution by a Letter that Evening. I removed from Harborough & came to cettle here on Wednesday Dec. 24.

On Thursday, March 19, 1729 [this according to our present dating, should be 1730], I was solemnly set apart to the Pastoral Office by Prayer & Fasting & Imposition of hands. Mr. Goodrich began with prayer and reading Eph. iv., Mr. Dawson prayed, then Mr. Watson preached from I. Tim., iii., 1: If any man desire the office of Bishop he desires a Good work. Mr. Norris then read the call of the Church, of which I declared my Acceptance. He took my Confession of faith & Ordination Vows, & then proceeded to set me apart by Prayer. Immediately afterwards Mr. Clark, of St. Albans, gave ye change to me, & Mr. Saunders, of Kettering, the Exhortation to the People, & Mr. Mattock concluded the whole solemnity with Prayer. It was a Delightful, and I hope it will prove a very profitable Day. I write this Memorandum of it under the Remainders of a painful & threatening Illness which detained me from my publick work the 2 ensuing Sabbaths.

The letter of invitation and the letter conveying Doddridge's acceptance are both preserved in the vestry of the chapel.

When Doddridge reached Northampton, the weather and the worry made him ill. He stayed at the house of some friend for three weekks, and then on January 13th, 1730, "set up housekeeping." Five of the eight ministers signing the certificate of his Ordination were Presbyterians. The certificate says that "Mr. Philip Doddridge, of Northampton," desiring to be "ordained a presbyter," was set apart to the office of the ministry.

The academy was, of course, removed to Northampton, and within twelve months Doddridge married Mercy Maris, a young orphan lady he fell head over ears in love with when he first saw her in July. The wedding took place at Upton-on-Severn, in Worcestershire, on December 22nd, 1730. Doddridge's stipend at that time was £70 a year. Each student who lived in the house paid £16 a year board, and £4 for tuition, with extras, one guines for a study, one guines for sheets (unless he brought his bedsheets and pillowesses with him), one guines for subscription to library, etc. Money was worth more in those days. When ten years later Doddridge moved into Sheep-street (the whereabouts of his first house is unknown) to the large place opposite the Ram, the rent he paid for that great building was only £40 a year. The house was formerly the Northampton residence of the Earl of Halifax, whose country house was at Horton. It is now occupied by Mr. Francis Tonsley, Mr. March, Mr. H. G. Walker, and others. The wages of the seven servants kept by Mr. and Mrs. Doddridge amounted only to £20 a year the lot, and mutton and beef were from 23d. to 3d. per pound.

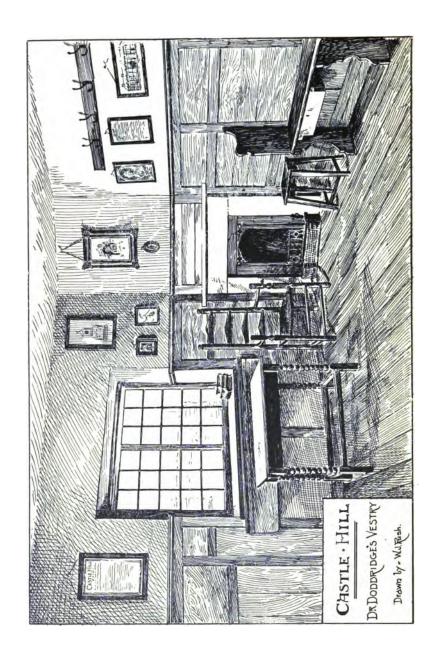
But to return, Doddridge, having married, settled down to work; and he laid down some stringent rules for his own observation. As a preacher he at once

won the affections of his congregation, a large one in those days, the church membership numbering 542. "I have now had the honour of being employed as a preacher of the Gospel for more than ten years," he wrote in 1733, "and I can truly say it was never the design of any sermon, or sentence, or clause, or word, delivered by me from the pulpit, to influence the passions of my auditors against their fellow-christians on account of any difference of opinion, discipline, or form of worship consistent with real practical religion. On the contrary, I have sincerely endeavoured, by the whole strain of my preaching and prayers, to promote the most candid and generous sentiments, and to recommend and cultivate peace and love to all who, under the most different forms of profession, do in any place call upon the name of Jesus, our Lord and theirs." This is about as true a description of his preaching that any man could give of his own works. There have been controversies over Doddridge's orthodoxy, and into those we do not propose to enter. Those were times when men magnified the smallest differences into rank heresies. Doddridge's fault in the eyes of the critical was that he was too liberal and too broad. He encouraged, rather than burked, enquiry: he sought to remove doubt or difficulty by meeting it fairly and intelligently. Some thought that their own particular views on the verities of the Christian religion should be forced down people's throats, and they grumbled accordingly. They even threw stones at his academy. We are accustomed in these days to think of the good and pious and gentle doctor leading a pleasant life, with a contented and prosperous church and an academy in which assistants did nearly all the work, with rich and titled friends and acquaintances, with the sun and society always beaming on him. The reality was very different. Doddridge was delicate from his birth. He early lost his first born His wife was frequently unwell. His congregation, which gradually decreased in numbers, possessed heresy hunters: the town many more. His church members thought the did not visit enough (no minister ever did!) His academy was the source of perpetual anxiety, worry, and work; he had to defend his right to teach; the rich people he visited were too frequently blasphemous, the poor were too often frivolous or callous. The Doctor himself grew irritable beyond his years, and sought consolation in writing beautiful essays on his own thoughts and feelings. The journeys he took on preaching excursions were long and arduous and even venturesome. All round he had a harassing time; and the worry acting upon an enfeebled constitution, soon broke it down. Were it not that he always had much to do and had no time to reflect on his troubles, he would have collapsed long before. But he always put on a cheerful face: he always blessed God; and that sustained him.

As soon as the academy began to thrive an attempt was made to destroy it. Doddridge in his village preaching had visited Kingsthorpe, where the "Rev. Mr. Wills" was curate to the Rev. Richard Reynolds, D.D. who was Rector of Kingsthorpe and Archdeacon of Northampton. Mr. Wills wrote to Doddridge complaining of his preaching "in a certain barn" there, and forbidding him to again similarly trespass, as Mr.

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Wills was alone responsible for the spiritual welfare of the parish. Reynolds seems to have been a pluralist, and left everything at Kingsthorpe to his curate; a fact which has led biographers of Doddridge to speak of Mr. Wills as rector. Ouriously enough, his name does not appear in the Church Register, but it is apparent that he went there in 1729 and left, probably for a living in Somersetshire, in 1737. Doddridge replied to Mr. Wills lake a pedagogue; and Mr. Wills found fault with his spelling. Both men lost their tempers, and the village clergy got angry too. A few weeks later, Dr. Beynolds, Mr. Wills's rector, directed that "there was a fellow in the parish who taught a grammar school," to "present" the teacher unless he held a proper licence from the Rishop. Here is the citation which was accordingly issued and which is still preserved:

To Philip Dotteridge of the Parish of All Saints in the Town of Northampton in the County of Northampton Gentl.

By virtue of a Citation under seal herewith shewn unto you I Cite you to appear personally before the Reverend George Reynolds Doctor of laws Vicer General Commissary General and Official Principal in Spiritual Matters of the Right Reverend ffather in God Robert by Divine Permission Lord Bishop of Peterborough and also Official of the Reverend the Archdeacon of the Archdeaconry of Northampton or his lawfull Surrogate or some other Competent Judge in this behalfe in the Consistory Court adjoyning to the Parish Church of All Saints in the same town of Northampton on Tuesday the Sixth day of November 1733, at the usual time of hearing Causes there then and there to answer to certain Articles or Interrogatories to be objected and administred to You concerning Your Soul's health and the Reformation and Correction of Your manners and excess And especially Your teaching and instructing Youth in the Liberal Arts and Sciences not being Licensed thereto by the Ordinary of the Diocese touching either Your Learning and Dexterity in teaching or Your right understanding of God's true religion or Your honest and sober Conversation at the promotion of and pursuant to a certain Detection or presentment exhibited against You by Thomas Rand and Benjamin Chapman, Churchwardens of the ad parish of All Saints in the said town of Northampton And farther to do and receive according to Law and Justice Will Spencer

Doddridge was promised a licence if he would apply, but fortified with the assistance of the London Committee of Protestant Dissenters, he refused; and he carried the legal question to Westminster Hall, his friend, Lord Halifax, of Horton, securing for him the services of the Solicitor-General. Meanwhile a mob had stoned his house one winter's night. On January 31st, 1734, the judges granted a prohibition of proceedings, but the case was renewed in June, when the Archdeacon pleaded that the prohibition had been illegally granted. Instead of the case being re-opened, the whole proceedings were stopped by a message from the King (George III.), who insisted, as he had insisted before, "That in his reign there should be no

prosecutions for conscience' cake." Thus was one fetter knocked off from the higher education of Nonconformiats.

Doddridge's academy at this time was in Marefair, its location (referred to on page 19) having been discovered while these pages were going through the press. The sequence of names in the rate book for 1732, a sequence preserved in the books for very many years, shows that he lived at the house now numbered 54, at the corner of Pike-lane and Marefair, in the occupation of Mr. James Mustill. Hugh Sharpe, a worshipper at Doddridge Chapel, afterwards lived in the Marefair house and there resided with him Miss Rachael Wingrave, a sister of Mrs. Jennings, Doddridge's tutor at Kibworth. Her father, a Bedfordshire magistrate, everal times committed John Bunyan to prison. In more recent times Chancellor Wales, the vicar of All Saints', resided in the same house; and it was during his residence there that the Vicar's Rate dispute in the parish reached its greatest height. Doddridge, when he lived in the house, paid the Church Rate apparently without any idea of complaining. Subsequently the house came into the possession of Mr. Robert Derby, Chancellor Wales' great opponent in the Vicar's Rate controversy.

At this time, 1730, the number of pupils in a year averaged about 40. The ordinary terms of study was five years. As a rule the pupils was nve yeers. As a rule the public ware fair Latinists to begin with, but Doddridge often complained that Greek had been much neglected. "In the morning," says Dr. Stanford in the best biography of Doddridge yet published, "at six in the summer, at seven in the winter, a bell sounded, and shortly after, they all assembled in the lecture-room, when a prayer was offered up, after which they dispersed to their several studies. They met again at family worship, which the doctor opened by a short prayer; after which a chapter of the Old Testament was read in Hebrew by the senior, which he expounded critically and practically; a psalm was then sung, and there was a closing prayer. There was the same order in the evening service, the only difference being that verses in a chapter of the New Testament were then read in rotation, sometimes in Greek, sometimes in French. Shortly after breakfast the doctor lectured to each class in order, his assistant at the same time being engaged in like manner. The main staple of the curriculum was a series of 250 lectures on 'The principal subjects in Pneumatology [called Psychology now], Ethics, and Divinity." Besides, algebra, geometry, natural philosophy, civil law, and Jewish antiquities, were taught. The students were required to make notes in shorthand of the lectures, and write out as much as they could afterwards. For this reason all had to learn Rich's shorthand, as improved by Doddridge. It was a system scarcely able to preserve the exact words, but was loaded with arbitrary signs representing theological words and phrases. Doddridge's lectures to his students have been published, and his scheme had many merits. He took it originally from his Kibworth tutor, the Rev. John Jennings, and improved it considerably. There is in the Taylor Collection at the Northampton Beference Library a

rare little volume of nearly 250 pages, printed in two parts at the "Northampton Mercury" office in 1721. The first part is a course of lessons on miscellaneous subjects for a school, the second part is a course of lesons on logic. The author is "J. J." It has been only recently discovered that "J. J." is Mr. John Jennings; and so we have here the kernel of the lectures that Doddridge afterwards used with so much success. In all 19 subjects are treated of, Doddridge always believed in a wide acquaintance with the knowledge of the time. Mr. John Jennings even in his little book constantly refers to authorities for his statements: Doddridge pre-eminently insisted on his statements: Doddridge pre-eminently insisted on his students searching up authorities and reading them. Mr. Jennings's logic lessons contained a number of shorthand signs. Many of Mr. Jennings's lectures were in Latin; it was the custom then in academies to lecture in Latin, but Doddridge adopted English, and was the chief means of breaking down the old plan. The rigorous employment of shorthand was another innovation of Doddridge's. Long after his death Doddridge's shorthand system was first published. In the first edition of the book (1799) all the shorthand characters in every copy were laboriously written with the pen.

In 1736 Doddridge was concerned in an extraordinary affair at Brixworth. One of his pupils, Risdon Darracott, a young Methodist, who became closely associated with the Rev. James Hervey, the rector of Weston Favell, and the author of "Meditations among the Tombs," went to Brixworth on October 21st to hold a service in the cottage of a poor man named William Beck. Before the service commenced this "little congregation of Protestant Dissenters," as the "Northampton Mercury" of Monday, the 25th, described the worshippers, were attacked by "the Mob of the Town (who had threatened, and who had begun to assault the same Family last Sunday)." The rowdies dashed the windows to pieces, threatened Darracott's life, "and actually seiz'd William Beck," who was "a very peaceable and inoffensive Person," "They pelted him with Dirt, Stones, and Sticks, and threw him several Times in the deep Mud, in which, considering the Darkness and the Crowd, he apprehended himself in Danger of being smothered. After this, some of them, who swore they would take his Life, dragg'd him through a Horseponi, and tore great Part of his Coat from his Back." Darracott escaped out of the house by a back window. The account in the "Mercury" ends with what is evidently a communiqué from Doddridge. The "Last Scene of Riot pass'd in the Yard of the George Inn, where the Constables and other Magistrates of the Town were met at a Court-Leet; but, though they were too busy to interpose for Beck's Deliverance, it's hop'd that Persons of a much superior Character, to whom proper Application is made, will consider the Enormity of the Offence, and how much the Liberty of the Subject and the Public Safety are concerned in it." Doddridge obtained a warrant, by virtue of which four of the ring-leaders were carried before a neighbouring justice. Here the "Superior Person," that is Mr. William Wykes, J.P., of Haslebech, failed. Doddridge writes that this "tory justice," "the fittest man I know in the world to act the part of Jefferies a second time," "treated Beck as if he had been a felon, laid all the blame upon him, declared it impudence to call these

things an assault, and forced him, by threats of imprisonment, to subscribe to a very defective information against many articles of which he protested, and at last allowed him two shillings damages to mend his windows, and two for the warrant." Doddridge moved the King's Bench, and an action was commenced against nine of the rioters and the magistrate, but "all the Tory gentlemen join in this scandalous cause; and, trusting to a Tory Sheriff, conclude, that against the strongest evidence they shall obtain a verdict from a Tory jury, as the cause is to be tried in the county." Doddridge, however, was "up to a thing or two." He wrote to his most aristocratic friends to get the ear of the Duke of Montagu, the Custos Rotulorum, to nominate a Liberal Sheriff for the next year, specially mentioning Sir John Robinson. In this Doddridge was successful; and in the end "some justice was done," but there is no record of what or how.

In 1736 Doddridge, to his great grief, lost his eldest child, Ehzabeth. There were then three other children living, but the parents were inconsolable. Doddridge found relief in writing a serm on, entitled. "Submission to Divine Providence in the Doddridge for the Providence in the Province in the Providence in the Providence in the Providence in the Providence in the Province in t to Divine Providence in the Death of Children." It is said that this sermon was actually written in the death chamber, the father using the infant's coffin for a desk. The Rev. William Hunt, of Newport Pagnell, conducted the funeral service. The body was interred under the communion table in front of the pulpit. Perhaps the death of his little prattling child, already instructed in the rudiments of knowledge by Mrs. Doddridge, led the pious father to think of those many children who were growing up in religious and non-religious families alike, with no learning whatever. Parents, especially if poor, were as ignorant of the A B C as their babes; and there was none to teach. Doddridge's old friend, by this time Dr. Samuel Clark, had already started a school in connection with his church at St. Albans for teaching poor children to read. Doddridge copied the idea, and in 1737 or 1738 he established a school in connection with Castle Hill Chapel for teaching and clothing poor children. Nearly all that is known of this venture is contained in Orton's life of Doddridge, published in 1766. Orton, who was Doddridge's assistant both in the Church and in the academy, says:

"In 1738 he persuaded his People to concur with him in establishing a Charity-school. To this End they agreed to contribute certain Sums, weekly or yearly, as their respective Circumstances would admit. He had the Satisfaction to find, that this benevolent Design met with so much Encouragement, that there was a Foundation laid for instructing and cloathing twenty Boys. These were selected and put under the Care of a pious and skilful Master, who taught them to read, write, and learn their Catechism, and brought them regularly to Worship. An anniversary Sermon was preached and a Collection made for the Benefit of the School. Several of the Doctor's Friends at a Distance often gave generous Benefactions of Money or Books for the Use of the School; by which, and from himself, the Children were supplied with Bibles, Catechisms and other proper Books. He often visited the School, to support the Master's Authority and Respect, to examine the Proficiency of the Children, eatechise, instruct and pray with them; and the Trustees visited it weekly by Rotation, to observe the

Behaviour and Improvements of the Children, and to receive the Master's Report concerning them. This Institution has been serviceable to the temporal and eternal Interest of many, who might otherwise have been exposed to great Ignorance and Wretchedness; and it is still kept-up by the Congregation on the same Plan, tho' it wants some of those Advantages, which it derived from the Doctor's large Acquaintance and Influence."

What became of the school after 1766, when Orton's work was published, is not precisely known. As far as can be gathered it died from inanition about 1772. Similar schools were established at Leicester and other places; and it may be that they materially influenced Robert Raikes in starting Sunday Schools.

On November 9th, 1738, Dr. Doddridge, for he had had the honorary degree of D.D. conferred upon him by the two Universities of Aberdeen, presched a special sermon at Wellingborough on account of the great fire there on July 28th. In the course of two hours it is recorded that nearly 200 houses and 600 other erections were destroyed. "So intense was the heat that it melted the lead of the church, though happily that fine edifice received no further damage." The loss was precisely estimated at \$\int\_{25},987\ 5s. 10d. The town of Northampton sent \$\int\_{315}\$ for the relief of the sufferers, Kettering \$\int\_{105}\$, and Oundle \$\int\_{42}\$. A day of fasting and prayer was observed at Wellingborough on November 9th, when services were held at the church and chapels. Doddridge preached from the apposite text: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord." (Amos iv., 11). The sermon was afterwards printed, together with the hymn written by Doddridge for the same occasion.

The following year Doddridge published the first volume of his "Family Expositor." The s.xth and last volume was not issued until after his death. From Doddridge's own manuscript list of subscribers, numbering some 800, it is seen that he received the support in his undertaking of many of the clergy and principal gentry in England. The subscription to the first volume seems to have been eight shillings. Dod-dridge was engaged on this book for twelve years. He actually finished the manuscript of He actually finished the market in 1749. One day a neighbour alarmed the work in 1749. the household with the news that the study was on fire. Papers on Doddridge's desk were found in flames, which were extinguished fortunately before much harm had been done. The manuscript of the "Family Expositor" was involved, much to Doddridge's alarm, but it was only scorched. With its charred edges, it may still be seen in Regent's Park College Library, explaining the question in the preface—an echo of his Wellingborough fire text—"Is not this a brand plucked from the burning?"

Not long after this, in 1741, Doddridge's name became prominent in connection with a sensational murder trial at Northampton. Brian Connell, an Irish Roman Catholic, was found guilty at Northampton Assizes of the murder of Richard Brimley, a butcher, of Lois Weedon, on April 4th, 1739. Connell evaded

arrest for nearly eighteen months; and, as he seems to have had rich relatives, every effort was made to save his life. Dr. Doddridge visited him after his sentence, with the idea of doing the poor fellow some religious good. The prisoner soon made the pious doctor believe that he was entirely innocent; and in consequence Doddridge joined in the efforts to obtain his pardon. Here side by side are two accounts, one from a London newspaper, the other written by Dr. Doddridge himself and afterwards printed in Orton's "Memoirs":—

It appeared [at the Trial at Northampton Assizes] that he, with some other Persons not yet taken, wave him 14 or 15 Wounds, and cut off his Head, so that it hung only by some Sinews. And Elizabeth Watson, who was Evidence for the King, gave her Testimony so clearly, that the Judge and all the Hearers were that the Judge perfectly satisfied. Besides which, the Persons at whose Houses the Murderers lay appeared in Court, to testify that they were there the Night before the Murder, and brought some of the Mur-derer's Goods which had been left there. There were at Northampton some Newgate Sollicitors, and other infamous Persons of which Col. De Veil had Notice) and who were well known to him, who came to attend the Tryal of Bryan Conneil, to swear him elsewhere at the Tryal of Time of the Murder, to give him a good Character: but their own being well known to the Colonel (tho' ten in Number) not one appeared in Court. - Newspaper report.

The Evidence against him at his Trial seemed full and strong: but it chiefly de-pended on the Credit of an infamous Woman, owned she had lived with him in Adultery some Years.
. . . The Prisoner told a long Story of himself; but it was so ill supported, that I imagine, no one Person in Court believed it. I visited him after his Conviction, with a compassionate View to his eternal Concerns; but instead of being able, by any Remonstrances, to persuade him to confess the Fact, I found him fixed in a most resolute Devial of it. I was so struck with the Affair that I obtained Time of the Under-sheriff to make Enquiry into the Truth of what he had told me. Having sent a wise and faithful Friend to Whitchurch and Chester, to examine the Evidence he appealed to, I found every Circumstance which the Convict had asserted, proved; and the concurrent Testi-mony of five credible Per-sons attested, that he was in Cheshire, when the Murther was committed.-Dr. Doddridge.

No one sided with the good doctor in his advocacy of the cause of the murderer, who was accordingly executed; but Doddridge was charged with being a Papist in disguise. Well might the Rev. John Barker, a leading Nonconformist of the day, write to Doddridge: "You are so good yourself that you think everybody else ten times better than they are, see merit in the darkness of midnight, cannot see faults without a noonday sun."

Another culprit had the questionable advantage of Doddridge's advocacy. A disturbance at Kettering resulted in a man being killed "at the Blackamoor's Head." Two men named Porter and Attenborough were found guilty of murder at Northampton Assizes in the spring of 1743, and were sentenced to death. Attenborough seems to have had wealthy connections in London, and extraordinary efforts were made to obtain a reprieve for him. All that was done, how-

ever, was to secure a respite for 15 days: the poor man was hanged on March 11th, and the rich one on the 26th. Doddridge was impressed with the story of innocence told him by Attenborough, and writes that his true plea was never heard, and that it looked as if he were the victim of a "confederacy" to screen the "guilty, who are all escaped," and punish others "to satisfy the public with the death of some." The "Northampton Mercury" says that Attenborough at the gibbet "behav'd with great Courage and Intrepidity, and was very penitent, but deny'd his being in any Shape guilty of the Murder."

The fact is, Doddridge was so guileless that he believed any story told him if it were clothed in a sufficiency of piety. Many an instance could be given of his credulity, simple credulity, but one or two must suffice. They are all connected with a poor family named Wills, at Pitsford. One of the daughters ammed Mary, according to Doddridge, had remarkable powers of prophecy and miraculous experiences. She foretold his coming to Northampton; she prophesied the text from which he would preach; she was miraculously preserved from the murderer's poison and the lust of the ravisher; her family lived for weeks on a small portion of food, which, like the cruse of oil, never wasted; a pigeon was sent in answer to her wish, and a lamb in answer to her prayer; for the health of her sister the clouds rained heavily roundabout, whilst the two women were dry: like Gideon's fleece, they were not wet, whilst the ground was sodden with rain; she was miraculously and instantaneously cured of paralysis; she foretold the death of Doddridge's Betsy, and divined his secret thoughts and actions; and she gave an oracular account of the coming invasion of England by the Scots.

The history of Doddridge is essentially the life story of a man of phenomenal powers of initiative. He was a bundle of ideas. New thoughts, new proposals, new eras, were always before him. With him to think was to do. Intensely spirituel, he had a remarkable gift of common-sense modified by mistaken confidence in human nature; he possessed a constant determination to be always active instead of brooding over his troubles; he was always attempting some new plan or adopting some new proposal. He did not always regard the duty at hand to be the work of the moment, and well for the world that he did not. He had an important work to do though he never realised the magnitude of it. His people grumbled and grumbled that he devoted so little time to his own church; and the more they grumbled the more work he found elsewhere. In his early days at Kibworth he was wont to speak of the district whence his congregation was drawn as his "diocese." At Northampton "his diocese" was larger, it was really the whole English speaking world. strove to make its bounds wider yet, for he came forward with a plan for Foreign Missions. That was in 1741, the year that he was elected corresponding member of the Society for the Futherance of the Gospal, and the year after four preaching elders had been appointed by his Church to assist him. These four were the Rev. Job Orton, his biographer; the Rev. John Evans, who is buried in Castle Hill Chapel; John Browne and Samuel Hayworth. In June, 1741, at Denton in Norfolk, and in October, at Kettering, Doddridge

delivered an impassioned sermon on "The Evil and Danger of Neglecting Souls." The sermon was in each instance followed by a conference of ministers on the best means of advancing Christ's kingdom. The sermon was of course printed. In the dedication Doddridge makes the suggestion that "pious people mite as members of a society; that they daily offer up some earnest prayer for the propagation of the Gospel in the world, especially among the heathen pations; that they attend four times a year for solemn prayer; that some time be then spent in reviewing the promises relating to the establishment of the Redeemer's kingdom in the world; that any important information of the progress of the Gospel from foreign lands be communicated at these quarterly meetings; that each member contribute something towards supporting the expense of sending missionaries abroad, printing Bibles and other useful books in foreign languages; establishing schools for the instruction of the ignorant, and the like." Dr. Stanford observes on this:

In this scheme of an auxiliary for the foreign spread of the Gospel, began our modern mode of carrying out the Saviour's great missionary law. Each Missionary Society is but an aggregate of auxiliaries like the one here suggested. Our societies, whose united labours have been crowned with success, not the less wonderful because it is sometimes ungratefully denied, seem to have sprung from this germ.

Was Carey's heart warmed to his great missionary purpose and his great missionary sermon by Doddridge's sermon and plan printed forty years before? It was more than a suggestion, for we find that a real and definite start was made. In the Church Book at Castle Hill is the following entry:—

Received of ye Collection made at ye 1st meeting of ye Society for ye propagation of ye Gospel March 3 16 10 26-1742

Beceived since from Several Hands 2s. 6d. 2s. 6d. 2s.

This collection out to be as famous as that at Kettering on October 2nd, 1792, when £13 2s. 6d. was obtained from thirteen persons, and the Baptast Missionary Society was started.

Next we find Doddridge taking an active part in the foundation of the Northampton Infirmary: indeed it was through the instrumentality of the Doctor and one or two others, materially aided by the "Northampton Mercury," that the noble institution known now as the Northampton General Infirmary, was founded. Dr., afterwards the Rev., Sir James Stonhouse, was the actual originator. He came to Northampton from Coventry, a young man of 27, just married, with some money, and on the look out for a practice. There were, however, three doctors already established in the town. He made the fourth and Akenside, the poet, who soon left, the fifth. Stonhouse wa'ted for patients; and in the intervals of waiting bethought of establishing an hospital for the poor as head already been done in one or two large towns in the country. As soon as he heard of the project, the charitable Doddridge warmly supported it, and having the ear of some of the chief inhabitants of the country, he managed to get the matter brought before the Grand Jury at the Northampton

Assizes on July 21st, 1745. The scheme took. The "Northampton Mercury" of the following Monday says:

On Thursday last the Proposals for establishing the County Hospital at Northampton were laid before the Grand Jury, and the rest of the Grathemen there assembled, who highly approv'd of so Charitable a Design, and subscrib'd very considerably, some Five, others Four, Three, or Two Guineas a-piece, according to their several dispositions, to be by them paid Yearly (during Pleasure;) and we make no Doubt but so laudable an Example will be generously follow'd all over the County, for the more immediate Encouragement of so beneficial and extensive a Charity. All Gentlemen, Clergy, Tradesmen, and Farmers, who are willing to assist the distress'd Poor of Northamptonshire, are desired with all convenient Speed, to send their Names, Places of Abode, and respective Sums of their intended Subscriptions, to the Mayor of Northampton, to Mr. Edward Cave, at the General Post-Office, in Lombard-Street, London, or to William Dicey, the Printer hereof.

Dicey, the Printer hereof.

We hear several of the Nobility are determined strenuously to promote this Glorious Undertaking, not only by their present Bounties, but future Continuance of their Favours, and occasional Recom-

mendation.

A few weeks later the editor of the "Northampton Mercury" published a long poem, probably from the pen of his daughter (Miss Dicey), "Occasion'd by Reading the Proposals for Establishing a County Hospital at Northampton." After this references to the scheme appear frequently in the "Mercury" with appeals from the editor, Mr. William Dicey, who was one of those appointed to receive subscriptions. On September 4th, Doddridge preached a special sermon on the subject, bounding for his text "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Psalm xli., 1, 3.) A large edition was printed; and "it helped to create an atmosphere of opinion favourable to the growth of the enterprise." On Tuesday, September 20th, says the first report, "at a General and Very Great Meeting of the Nobility, Gentry, and Clergy," it was resolved "to Establish the Hospital, and by their liberal Subscriptions and Benefactions a Sum was raised sufficient to begin with." This meeting was held in the Red Lion Inn, now the building in Sheep-street in part occupied by the Young Men's Christian Association. The Duke of Montagu was appointed Grand Visitor, and the Earl of Halifax was elected Perpetual President. Doddridge was the first Chairman of the Weekly Committee. Room was found for eighty beds at a total cost for building, alterations, and furniture of £750, at the premises in George-row previously known as the Adam and Eve, and now Whitworth Chambers and the County Club.

Dr. Doddridge, notwithstanding that he wrote of Stonhouse "he is a most abandoned rake and audactions Deist," was a firm friend of the young doctor. A patient of Stonhouse, who became the most popular practitioner in Northampton, expressed the desire, when on her death-bed, that Doddridge should preach her funeral sermon; and that her doctor, Stonhouse,

should go to hear it. Both respected her wishes, and after hearing the funeral sermon, Stonhouse for several Sundays went to Castle Hill Chapel, standing, however, in some corner where he should be unobserved. Doddridge's preaching so impressed him that he relinquished his non-religious views, and attaching himself to the Church of England, began a life of self-denying Christianity which he continued and enlarged to his dying day. He came to regard the epiritual well-being of his patients as of as much importance as their physical health, and he went so far as to conduct religious services in the wards; but that was stopped. He wrote several religious pam-phlets, chiefly known of which was "Friendly Advice to a Patient," which, published in 1748, was distributed by the Governors to patients of the Northampton Infirmary for over three-quarters of a century. Stonhouse subsequently left the medical profession—in advertisements in the "Northampton Mercury" he said on account of ill-health—took holy orders, and died in 1795 rector of Great and Little Cheverill, Berkshire. At a banquet given in aid of the hospital in the early days of its existence, it is recorded that Lord Halifax presided with becoming decorum, but "an unsuitable toast" being proposed, Doddridge immediately left. This bold action naturally attracted the attention of all. "Ah!" said the chairman. "theregoes a Christian and a gentleman." On another occasion, after Lord Halifax had conversed with Doddridge in the street, he turned round and saw the doctor engaged in familiar discourse with a poor man. "Now this I call true greatness," said Halifax to a friend, "to be capable of rising to the highest and descending to the lowest rank with equal facility and freedom!"

The Northampton Infirmary was not the only institution started in Northampton in 1745 with which Doddridge was connected. On November 11th, 1745, the Philosophical Society of Northampton was instituted. It consisted of medical and other gentlemen in town and country, who met for enquiry and experiment. In 1744 Doddridge, who had been an active member from the commencement, read two papers before the Society, one on "The Doctrine of Pendulums," the other on "The Laws of the Communication of Motion as well in elastic as in nonelastic Bodies." Doddridge was already associated with the Royal Society. Three papers by him are in the published Transactions. One is as curious a tale as ever sensible man wrote in solemn earnest. A communication on the British Earthquake of September 30th, 1750, is extremely interesting. It was felt over a very large area, including the whole of Northamptonshire. At Northampton, a stack of chimneys was thrown down in College Lane, the windows of houses rattled throughout the whole town, but no serious mischief was done. Dr. Stonhouse's dwelling, "the strongest in the town," was most sensibly shaken.

To return, however, to 1743. In this same year Doddridge issued his "Versified Epitome for Children." This is an interesting work. Doddridge is justly admired all over the English-speaking world as a writer of hymns. In this Watts was his model; and if Doddridge never rises as high as Watts, he never sinks so low. In his verses for children,

Doddridge invaded a province which Watts had made peculiarly his own. It cannot be said that he was very successful, but the book was a favourite with George III. as a boy. Doddridge's hymns were chiefly composed on the basis of some scriptural text; they were circulated in manuscript, and were often sung in worship, being given out line by line by Doddridge after the sermon, to which they had reference, and for which they were in many cases specially written. They were never collected until after Doddridge's death. His son-in-law Humphreys published no less than 397. Their use has by no means been confined to Dissenters: a Christmas Hymn and a Communion Hymn (said to have been inserted by a Dissenting printer) at the end of the Book of Common Prayer are by Doddridge; and the Paraphrases of the Church of Scotland have been borrowed from him. James Hamilton calls the hymns that were epitomes of the preceding sermons, "spiritual amber"; in them, says another critic, "the personal Saviour overpowers the official Saviour." Dr. Johnson pronounces Doddridge's lines on the motto of the family, "Dum Vivimus Vivamus" (Live while you live) as "one of the finest epigrams in the English language." The lines are:

Live while you live, the epicure would say, And seize the pleasures of the present day. Live while you live, the sacred preacher cries, Ard give to God each moment as it flies. Lord, in my life, let both united be, I live in pleasure, when I live to thee!

Biographers of Doddridge seem agreed that the pastor of Castle Hill was guilty of a blazing indiscretion in 1743. Whitefield for a second tame visited Northampton, and he came under different circumstances. In May, 1739, "not being admitted to one Pulpit in City or Suburbs, he continued his Preachments at Moorfields, and Kennington Common to vast Numbers of People. On Monday the 21st he made an Excursion to Hertford, and thence to Bedford, Oulney, Northampton, Hitchen, St. Albans, and being deny'd the Pulpits, preach'd at Northampton from the Weighing Chair on the Horse-Course, elsewhere in the Fields; and having sow'd the Seeds of Methodism throughout his Progress, returned the following Saturday Evening to Kennington Common." ("Gentlemen's Magazine," May, 1739). In the course of the few following years Doddridge became acquainted with Whitefield, and in July, 1743, took part in services at Whitefield's tabernacle. Dr. Watts and many more of lesser importance were scandalised, but Doddridge, as ever, was impervious to criticism. Early in October he allowed Whitefield to preach in Castle Hill Chapel. The two end windows (north windows) were taken out so that people who could not get in should be able to hear. Reproaches came storming in from London and the country; and it is a apology. He was induced to this probably by the representations of Coward's trustees, who were subsidising his Academy, and were solicitous about the orthodoxy of the teaching there, teaching that was already being looked upon with suspicious eye. Doddridge was too tolerant for the period. When in 1750 Whitefield again came to Northampton he

preached not at Castle Hill, but "under the canopy of the skies." He was attended by as strange a body guard as could be imagined: the pious Doddridge, Presbyterian and now Congregationalist; Dr. Stonhouse, the reformed Atheist, thinking of entering the Church of Engand ministry; the Rev. James Hervey, then a Caurch of England Curate of his father at Weston Favell, and one of the chief ministers of the Oxford Methodist movement; and the Rev. Thomas Hartley, vicar of Winwick, Northamptonshire, a preacher and writer of Swedenborgianism. Long before this third visit Doddridge became a personal friend of Wesley, from whom Whitefield had parted. In 1745 Wesley visited Doddridge at his home in Sheep-street, and addressed the students there.

The Rebellion of 1745 brought out yet another phase of Doddridge's character. Like all Dissenters, he was a Hanoverian out and out. In 1736 he preached a sermon, the last of a series on the same subject, in which he traced the connection between the hopes of Popery in England and the hopes of the Pretender. It is a matter of history how Charles Edward Stuart, the Young Pretender, set up his standard in Scotland in the summer of 1745, was proclaimed King at Perth on September 4th, and afterwards commenced an invasion of England. Doddridge was keenly excited, for he was a political Dissenter, if ever there was one. More, his familiar at Pitsford, Mary Wills, had told him such tales as had led him to write in his diary six years before, that she had told him years before that, that the King of England would be deceived, England would be in great danger and distress, that though the trial would be sharn it would be short, and that "This great and dangerous trial should be by the sword."

Still more closely was he affected. Colonel Gardiner, a dear friend of the Doctor, had talked to him about the coming trouble. Gardiner was a young officer who was as complete an atheist and as abandoned a rake as it is possible to conceive. One night, when impatiently awaiting the hour of a prearranged adulterous liaison, he suddenly saw a vision, and became converted. Dr. Doddridge wrote down full particulars and was ridiculed in consequence. But Colonel Gardiner and he became like brothers, and the military convert made no secret of his fears of a rising in Scotland. Soon after the business at Perth it became evident that there would be an engagement at Prestonpans, near Gardiner's house. The battle took place on September 21st, the first engagement of any moment in the campaign, and in that day's fight Colonel Gardiner was killed. Doddridge believed that his death was due to the incompetency of General Cope in command of the King's forces in Scotland. The news of the death of Gardiner was received with much more concern in Northampton than the reverse to the loyalist troops. Doddridge wrote a long memoir of his friend and published it for the encouragement of Christians. Somehow or other the "authorities" were asleep. They did not believe there could be any such thing as an invasion. The battle of Prestonpans awoke them; and then all was confusion. Then the paragraphs in the newspapers instead of uniformly ridiculing the "misguided rebels," suddenly all spoke of their cruelties and abominations. Dr. Stanford in his history of Doddridge says:

Thoughts of Highlanders and Frenchmen, of the Pope and the Pretender, all confused into one horror, suddenly mastered many people, and changed their supineness into a pitiful panic. If they were prepared for anything, it was for flight. . . . Yet there were fine exceptions. The nobility began to raise regiments. Leaders in the Church of England, in the Kirk of Scotland, and in the Nonconformist Churches, sent out printed addresses to rouse the loyalty of their several communities. . . While these movements were going on we find, from a comparison of dates, that Doddridge was first in the field. He had already been at work, trying to get the Earl of Halifax to raise a corps of volunteers in the county.

In a letter addressed to him by the Earl on the day before the battle of Prestonpans, Halifax expressed himself as of the same opinion as Doddridge, but his friends had convinced him that "as this rebellion is not yet considered in so serious a light as to render any extraordinary offer of this nature acceptable to those in power, I had better wait until the exigency would better justify them." The next week Doddridge dined at Horton in order to talk over the matter with Halifax. with the result that a meeting was called "to raise and maintain a body of forces in and about Northampton." Doddridge issued a circular on the subject, and regiments were raised. The Duke of Montagu enrolled a troop of horse of 273 strong; and he, and the Duke of Bedford, and the Earl of Halifax (the last-named with Doddridge's help) established each a regiment of 814 men. In the Earl of Halifax's regiment were several members of Castle Hill Church, and one of Doddridge's pupils, a son of the Earl of Kilkerran, was standard bearer. The regiment left Northampton on the 22nd and 23rd of November. The Bishop of Peterborough (Robert Clavering) addressed the clergy of the diocese, and the Corporation and borough of Northampton subscribed to a loyal address to the king. One of the clauses of this last ran:

It is with the greatest Detestation and Abhorrence that we observe a Rebellion broke out in these your Majesty's Dominions, abetted by the common Disturber of Europe, contrived to deprive us of that Protection under which we are happy, by introducing a Religion founded on Absurdity and Superstition, and a Popish Pretender educated under the Influence of Slavery and Arbitrary Power.

Northampton now became the scene of all the excitement of preparation for war. Soldiers were exercised daily; and every hour troops and rations and ammunitions and other war materiel were hurried through the town for the North. Just as much went by the other north roads in the country—that is through Towcester and through Wellingborough. Field-Marshal Wade, Commander-in-Chief of his Majesty's Forces in the North, reached Northampton on October 9th, stayed the night at the George Inn, and was off early next morning. On Friday, the 11th, "the Worshipful the Mayor of this Corporation, by publick Proclamation, invited all the Inhabitants able

to bear Arms to enter into Associations for the Defence of his Majesty's Person and Government, and the Preservation of our happy Constitution in Church and State."

Soon after there was an address from the county, and, says the "Northampton Mercury" of November 11th, referring to the 5th of that month:

Tuesday being the Anniversary of the Double Happy Deliverance of these Kingdoms from Popish Tyranny and Arbitrary Power, the Morning was usher'd in here with Ringing of Bells: At the usual Time the Worshipful John Gibson, Esq; Mayor of this Corporation, attended by the Aldermen, Bailiffs, &c. and preceded by the Town Musick and Flags, went to All-Saints Church, where an excellent Sermon, suitable to the Solemnity of the Day, was preach'd by the Rev. Mr. Locock, Vicar of that Church; from whence the Mayor, &c. went to their Guildhall, to drink to the Healths of his Majesty and his Royal Family, &c. In the Evening, Bonfires were made in several Parts of the Town, particularly a large one at the Rev. Dr. Doddridge's, in which the Effigy of the Pretender was burnt; the Doctor's House was finely illuminated, the Candles, by their Position, forming these Words, KING GEORGE, NO PRETENDER; there were also Sky-Rockets, and other Fireworks. And the Evening concluded with all Demonstrations of Loyalty to his Majesty and the Royal Family.

But nothing seemed to stop the course of the "un-natural rebellion." The invaders were on their way to London; and they were sacking every town and village they went through. They were coming straight to Northampton; and the people began hiding their valuables. The Duke of Cumberland, of bloody memory, arrived on the scene. The rebels were less than a hundred miles away. He intended to intercept them at Northampton and have a pitched battle just outside the town, on Harleston Heath. Doddridge was bustling about everywhere; and he wrote to the Government recommending the raising of a permanent body of volunteers exactly on the lines of the present Volunteer force, men who "might on one exigency do something, and by their numbers greatly discourage an enemy." When the Pretender reached Derby and heard of the stand that was to be made at Northampton, he immediately set his face to the North. From that moment all was lost. There was a miserable, horrible retreat into Scotland; there was the frightful carnage on Culloden; there was the hunting of fugitives on the hills and moors of Scotiand; and there were the beheadings of prisoners, including, as the "Northampton Mercury" puts it: "the Rebel Quarter-Master M'Naughton, who killed the brave Colonel Gardiner." There were bonfires and illuminations at Northampton; and Doddridge preached and printed a thanksgiving sermon under the title of "Deliverance out of the Hands of our Enemies." It was delivered on February 9th, 1746, after the evacuation of Stirling. On the first anniversary of the battle he printed "A Friendly Letter to the Private Soldiers in a Regiment of Foot, one of those engaged in the Important and Glorious Battle of Culloden."

When things had quieted down a bit, there was an attempt at Christian Re-union. Bishops and leading Nonconformists held conferences with this object. Doddridge was with them with his counsel, though he did not believe in the possibility of obtaining the object in view. He had, however, written to Archbishop Herring making a proposal that the Church of England and Dissenting ministers should occasionally exchange pulpits.

Doddridge was now nearing the end of a short but pre-eminently useful life. On the last day of 1748 he finished the exposition in his "Family Expositor," and in the following August he completed the notes. About the same time his ninth and last child was born. A year later he preached a special sermon on the earth-quake of September 30th, 1750; and in December of the same year, on his way to the funeral of his early benefactor, Dr. Clark, at St. Albans, he caught a severe cold, and was unable to shake off its effects. His multitudinous labours had been too great for his slender constitution. All during the spring of 1751 he was unwell. A change of air was determined on. He preached a farewell sermon at Castle Hill—a farewell for a season it was hoped, but it proved a farewell for ever, so far as this world is concerned—on July 14th, 1751. He went to Bewdley, in Worcestershire, where he delivered a charge on the 8th. Then he visited his great friend Job Orton at Shrewsbury, and in August went to Bristol for the hot wells, Bristol last century being one of the chief health resorts in England. Dr. Maddox, Bishop of Worcester, called on him and offered him the use of his carriage. \$300, of which Selina, Countess of Huntingdon, contributed £100, was raised by a few friends to enable him to try a voyage to Lisbon. He left Bristol on September 17th, stayed a short time with Lady Huntingdon at Bath, and, accompanied by his wife and a female servant, sailed from Falmouth on September 30th. At Lisbon he was the guest of David King, son of one of the Castle Hill members. Here his spirits revived, but his strength was gone. He gradually sank, and died in a foreign land, on October 26th, 1751, at the age of 49. It took nearly four weeks for the sad news to reach Northampton. There is preserved in the vestry of the chapel a copy of the "Northampton Mercury" of Monday, November 25th, 1751, containing the following:

The last Packet brought the melancholy Advice, that on the 26th of October. O. S. died (in his 50th year) the Rev. Philip Doddridge, D. D., of a Consumption of the Lungs, at Lisbon: to which Place he had lately resorted, by the Advice of his Physicians, for the Recovery of his Health.—He had been Minister of the Dissenting Meeting in this Place 22 Years.—and had establish'd an ACADEMY here, which he supported with such Reputation as brought Students to it from all Parts of the Kingdom.—He was a Man of a fine Genius, rich in the Stores of Learning, and of unexampled Activity and Diligence.—His Plety was without Disquise, his Love without Jeigolavy, his Benevolence without Bounds.—His Candour was so uncommonly extensive and unaffected, as to gain him the general Esteem of the Clercy, and the particular Friendship of some very eminent Men.—In the several Characters of a Friend, a Preacher, a Writer, a Tutor, he had few Superiors: In all united, he had no Equal.—His disconsolate Widow (whose chief Dowry is, that she

inherits the Spirit of this Excellent Man) is returning to England, to Asswage the Griefs and form the Minds of her amiable Offspring; and to forward those Writings to the Press, which were designed for the publick View.

May not the following Lines be apply'd on this melancholy Occasion?

While Malice, DODDEIDGE, to thy Page Deny'd its Heav'nly Fire; While Bigots, fill'd with jealous Rage, Admiring, scorn'd t'admire: While wayward Pens thy Worth assail'd, (For ENV Y will decry!)
Those Times tho' many a Friend bewail'd, Those Times bewail'd not I.

But now the WO BLD's loud Praise is thine, And Spleen no more shall blame; Now, with thy WATTS when Thou shalt shine In one establish'd Fame. Now none shall rail, but ev'ry Lay Devotes a Wreath to 'thee:

This Day (FOR COME IT IS) this Day Do I lament to see.

Doddridge's remains were buried within the English cemetery at Lisbon, and a stone was placed above the grave. In 1814 this stone was cleaned and recut at the expense of the English chaplain; and in 1828 it was replaced by a new marble tomb, erected at the cost of Thomas Tayler, who himself died in 1831. Tayler, who is often counted as Doddridge's last surviving student, "had the advantage of his acquaintance and friendship," but was not admitted to the Academy until after Doddridge had left England. In 1879 the tomb was renovated by the then chaplain, the Bev. Godfrey Pope. The congregation at Castle Hill erected an ornate monument to Doddridge's memory in their meeting house. The inscription, written by Gilbert West, is as follows:—

#### Unity & Love.

To the Memory of Philip Doddridge, D.D., XXI Years Paster of this Church, Director of a Flourishing Academy, Author of many excellent Writings; By which His pious, benevolent, and indefatigable Zeal To make Men Wise, Good and Happy Will far better be made known, And perpetuated much longer, Than by this obscure and perishable Marble; The humble Monument, not of his Praise, But of their Esteem, Affection and Regret, Who knew him, lov'd him and lament him; And who are desirous of recording, in this inscription, Their friendly but faithful Testimony To the many amiable and Christian Virtues That adorn'd his more private Character; By which, though dead, he yet speaketh, And still present in Remembrance, Forcibly, though silently admonishes His once beloved and ever-grateful Flock. He was born Jan. 26th, 1702, Died Octob: 26th, 1751.

Death is Swallowed up in Victory,

By his death abroad, his widow lost an annuity, which, however, friends in England soon made up. He left four children, "his unhappy son" Philip, who died in 1785, unmarried, aged 47; Mary who became the second wife of John Humphreys, of Tewkesbury, and died in 1799, aged 66; Mercy, who died unmarried at Bath, in 1809, aged 75; and Anna Cecilia, who died unmarried at Tewkesbury, in 1811, aged 74. Mrs. Doddridge, the widow, died also at Tewkesbury (where the family removed from Northampton in 1753) in 1790, at the advanced age of 82. When Doddridge died, the membership of his church was only 239, a decrease of 103 during his pastorate. Some were "rent off" to the Moravians, a matter of great concern to Doddridge. Doddridge is described by Orton as being tall, slender, and extremely near-sighted. His portrait was several times painted, His portrait was several times painted, and has often been engraved. One portrait, posthumous, in New College, London, was painted by John Russell, R.A., from a miniature. A fine portrait is possessed by Doddridge Church; another, in Commercial-street Chapel, Northampton, was presented to that Church by the executors of a former pastor, the late Rev. E. T. Prust.

#### ROBERT GILBERT.

The mourning church did not readily find a pastor to take the place of the pious Doctor Doddridge, whose good qualities were ever present to the members now that he was no more. Soon after his decease the academy was removed to Daventry, where it was placed under the care of the Rev. (afterwards Dr.) Caleb Ashworth. The records in the Church Book were still scanty, and very little information is to be obtained from them respecting the next few years. From other sources we learn that a number of "supplies" preached in the church for a period of about eighteen months; but apparently both students and tweed ministers were loth to attempt to fill the pastorate so recently occupied by so famous a divine as Doddridge. In their dilemma, for the forces of disintegration were evidently already present, the Church applied to the "London Ministers" did not like. They contended that outsiders, ministers or not, should not be consulted in the Church's own affairs. One young man who had been a student at Doddridge's Academy shouted out at a church meeting that they might just as well send for the Pope, a remark that led to the gathering being broken up. In the end the Rev. Robert Gilbert, of Oakham, was invited. He accepted the call, and, as the Church Book says, "entered upon the Pastoral Charge on Lady Day, 1753." Mr. Warburton was chosen to assist him, Mr. Warburton preaching in the mornings, and Mr. Gilbert occupying the pulpit and also administering the Lord's Supper in the evenings. Mr. Warburton was soon after appointed pastor of the Congregational Church at Creaton, but he continued his Sunday morning labours at There is very little to add to this quiet Northampton. and joint ministry of Mr. Gilbert and Mr. Warburton, which continued for seven years until Mr. Gilbert's death in 1760. Almost the only document in existence that throws any light whatever upon this seven years is a curious parchment in the Northampton Reference Library, the endorsement of which fully indicates its

character: "A.D. 1757. Northamptonshire Subscription List. 5 per Cent. Loan to defray the Expenses of the War with France." The Government invited weathy Englishmen to lend them money at 5 per cent. The money was not to be paid down all at once, but in twenty instalments. In all 67 in the town and county promised to lend sums ranging from £600, offered by the Corporation of Northampton, down to C100, and with few exceptions the promises were kept. Of the Northampton gentlemen whose names appear on the list, quite one half were either members of Castle Hill Church or members of the congregation; an indication, if not absolute proof, that Castle Hill attracted a large proportion of the wealthy and influential people of the town. The wealth and influence of its members were soon to prove the cause of its greatest trouble, and to humble it in the dust among dissenting churches in the district. Already the blighting effects were being felt of having among the worshippers men who considered that their money alone raised them above their fellows, and the membership continued slowly to de-Mr. Gilbert died before the cloud broke. His crease. death, which was totally unexpected, occurred December 28th, 1760. The "Northampton Mercury"

"On Sunday last, after a short Illness, from which he was in a great measure recovered, died sitting in his Chair, in the same placid Manner in which he lived, without the least Pang or Discomposure of Countenance, the Rev. Mr. GILBERT, aged 52, an eminent Dissenting Minister in this Town; remarkable for his Learning, Modesty, Evenness of Temper, and universal Charity. He has left an afflicted Widow, and two Daughters; whose Loss can only be known by Those, who, among his other Virtues, had opportunities of observing his Conjugal and Parental Tenderness. He was buried on Thursday Night, in the Presence of a very numerous Congregation; when the Rev. Mr. ASHWORTH, Master of the Academy at Daventry, spoke the Funeral Oration o'er the Grave in the most affecting Manner, and with the greatest Propriety. After which a Sermon (on Heb. xiii. 7) well adapted to the melancholy Occasion, was preached by the same Gentleman."

The Church Book speaks of Mr. Gibert as "this worthy Man." He published three special sermons, preached at Northampton Two were printed "at the earnest Request of the Congregation" as the title pages have it. A copy of each is in the Northampton Free Library.

#### HENRY MAYO.

Again there was a difficulty in obtaining a pastor. Much was still expected from a minister who should venture to occupy Doddridge's pulpit: many came but none were called. Throughout 1761 the church was without a pastor, and the membership was still decreasing. Supplies came from various parts, chiefly from the Academy at Daventry. In 1761 was commenced a still existing account book, and from this we find that Mr. Ashworth when he came received the usual fee of a guinea, but a student got nothing save a couple of shillings, apparently for putting up his

horse. The only preacher the Church at all warmed to was the Rev. Henry Mayo, who at the age of seven and twenty left the Mile End Road Academy for a trial at Castle Hill, Northampton. Apparently while the Northampton congregation was wavering he accepted the pastorate of the Nightingale Lane Church, London, and remained there till his death in 1793. He held the degrees of D.D. and LL.D.

## WILLIAM HEXTAL.

The Church Book is entirely silent as to the invitation to the next minister, the Rev. William Hextal, of Sudbury, Suffolk. He was the son of a Broughton farmer, and attended the Congregational Church at Kettering, over which Mr. Saunders ministered. Having a desire to enter the ministry he became a student under his pastor preparatory to his entering Dr. Doddridge's Academy at Northampton in 1732. On the completion of his studies in 1736 he settled at Creaton, but his ordination did not take place until April 26th, 1738, on which day, according to an extant certificate in the handwriting of Dr. Doddridge, he was "set apart to the pastoral office by prayer, fasting, and the imposition of our hands." In 1752 he removed to Sudbury, and was succeeded by Mr. Warburton, who was assistant at Castle Hill to Mr. Gilbert. Mr. Hextal's stay at Sudbury was terminated through heated differences in his church over a Parliamentary contest; and he came to Northampton in the middle of 1762 with some idea of taking over the academy then located at Daventry, but that was not to be.

Mr. Hextal did not succeed much better at Northampton than at Sudbury. After being a few years at Castle Hill he was suspected of Arminianism, chiefly, it may be, because, following the precedent of Doddridee, he allowed Whitefield to occupy the pulpit at Castle Hill. This was on September Fih. 1767 Arminianism, briefly, is the opposite to Calvinism, and is represented to-day, almost alone among dissenters, by the Wesleyans. Mr. Hextal was troubled not only with Arminianism, but with a serious and painful disorder which frequently prevented his preaching. Sometimes the attacks were so sudden that there was no time to procure a supply from Daventry Academy. Matters soon reached a climax. Mr. Hextal, in September, 1773, expressed his willingness that the son of Dr. J. Winter should be invited to preach for three months, with a view, everyone thought, of young Winter becoming assistant or co-pastor. Mr. Hextal at this time was receiving the moderate stipend of \$75 a year only, and house rent free. He resided at the large three-storey house, now numbered 18 in Mary-street. A member of the Church and a relative of Mr. Hextal, Mr. Thomas Holmes, a tradesman in well-to-do circumstances, shortly before his death in 1765 expressed the desire to give \$150 to the Church for a minister's house, and \$50 to Doddridge's charity school. His widow respected his wishes, and the Church purchased the house. The total cost was, however, \$220, and the Church paying the \$150, mortgaged the place for the \$140.

The preaching of Mr. Winter proved extremely acceptable, and the congregation began to increase; and at a Church meeting, at which a hundred men were present, it was resolved, with only a single dissentient, to invite him to become "stated assistant." Some of the wealthier members of the congregation objected, and it was intimated to Mr. Winter before he left Northampton for a short sojourn in London, that the invitation to him was "quite disagreeable to them," and "very unkind" to Mr. Hextal Mr. Jeremiah Budsdell, the "Distributor of Stamps for the Counties of Northampton, Warwick, and Butland," residing at Northampton and a member of the Church, wrote to Mr. Winter asking how he expected to be maintained without the aid of the "principal supporters." In this trying position, Dr. Winter wrote to Mr. Hextal, requesting him to state candidly if he had any objections to his son. Mr. Hextal replied that he had not, adding, "As I hope I have Friends on both sides, I am determined not to interfere in this Affair." Within a few hours of penning this epistle, Mr. Hextal, for some reason or other, did interfere; and the Church, closing their ranks, took decisive action. They brought several charges against Mr. Hextal, all of which Mr. Rudsdell said could be summed up in one, "That Mr. Hextal did not approve of Mr. Winter as assistant." The question of Congregationalism came in, the Church now regarding itself as absolutely Independent. Among the charges was this: "You have endeavoured to subvert the Discipline of the Church being independent, by endeavouring to set aside their Acts." Mr. Hextal replied to the charges, but it was too late for argument, and, notwithstanding a suggestion that all could unite in inviting a Mr. Thoroughgood, the Church adopted the necessarily distasteful course of vindicating its independency by dismissing the pastor. The fight was a contest largely between members of the Church and non-communicants. On Sunday, April 16th, 1775, a Church meeting was held, when, the Church Books says:

It was this Day agreed by a Majority of Eighteen Brethren of this Church to Dismiss the Revd. Mr. Hextal from his Office as Pastor, Minister and Teacher.

Then follow the names of 19 church members, all men. The subscribers, on the other hand, claimed the pulpit and sent formal intimation to the deacons and the chapel keeper that Mr. Hextal would preach at the usual time on the following Sunday, April 23rd. The deacons warned Mr. Hextal against making any disturbance, and arranged that a Mr. Miller, of London, "a minister of good character," should preach. "About ten Minutes before the usual Time of public worship, Mr. Miller went into the Pulpit, being introduced by the Majority of the Trustees. In about five Minutes Mr. Hextal, with several of his friends, came, and demanded the Pulpit, but being told 'he was legally dismissed,' he gave Notice that 'he should preach at the Green-Meeting in the Afternoon, and hoped his Friends would follow him, until they recovered the Place by Law.'" Mr. Hextal then commenced proceedings in the Court of King's Bench, but as the trust deed placed the right of "electing and placing and displacing a minister" in the "communicants" he abandoned the suit. Those who remained next turned their attention to the manse purchased with Mr.

Holmes' £150 and £140 raised by mortgage. Of the twelve trustees appointed for the house, ten signed the mortgage deed; and it was discovered that on account of an informality these ten trustees were personally liable for the mortgage money and not the property. The church members insisted on having the house; and Mr. Hextal's friends had to make the best terms they could. These terms were that Mr. Hextal should vacate the house, that each of the ten trustees (eight were of Mr. Hextal's party, including himself) should pay £7 10s. each; and that the £50 given for the Charity School, with £5 interest, should be also handed over to the church.

Besides using the columns of the "Northampton Mercury" to air their differences, the parties to the quarrel printed large quarto pamphlets, published at a shilling each. The first was printed at the "Mercury" office. Athough published anonymously, it was palpably written by Mr. Jeremiah Rudsdell. He was not a clever debater and practically gave his case away by continually referring to "Mr. Hextal's friends" as "the principal persons in the congregation," and "the principal supporters of the minister"; and of his opponents as "some paupers, some apprentices, and many labourers and journeymen of different trades," some "in the lowest situations of life" indebted to "the principal subscribers" "for their daily bread," and so on. Mr. Hextal wrote the preface for this book. A great deal was made of visits to "the London Ministers," and a review of the book in the "Monthly Review" for July, 1775, led Dr. Gibbons, to whom "the plausible Rudsdell" had written early in the controversy, to issue a modest sixpenny pamphlet in reply. It is entitled "An Account of What Concern Dr. Gibbons has had in the late Transactions among the Protestant-Dissenters at Northampton, in which His Character is cleared from the unjust Censures that have been passed upon him. In a Letter to a Friend." Rudsdell's anonymous publication produced a reply compiled by several members of the church. Mr. Thomas Buxton, a deacon-many members of the family lie in the chapel and burial ground—had the chief hand in it. Then came a rejoinder from Mr. Rudsdell, who set out by admitting the authorship of the first pam-phlet, and concluded by appealing for subscriptions for the new chapel about erecting in Kingshead-lane, now King-street.

Mr. Hextal, still preaching at the chapel on the Green, took a considerable portion of the congregation and a good number of the members with him. The Chapel was originally used by the Strict Baptists, and afterwards by the Wesleyans. Wesley several times preached there. After the Castle Hill Church had duly admonsished those who absented themselves to follow Mr. Hextal, it cut them off. On January 21st, 1776, it was decided that eight members were "no longer looked upon as standing in a relation to the Church." Among these eight was "Mary Doddridge," a lady whose relationship, if any, with Dr. Doddridge, is unknown. She was not his daughter Mary, for she was already married to Mr. Humphreys at Tewkesbury, where her mother and two unmarried sisters were also living. In the next month, February, thirteen, including Mrs. Hextal and Jeremiah Rudsdell, were so cut off; in March, seven; and in

April three—in all 31. Mr. Hextal's friends opened their new chapel on October 17th, the same year (1777). Mr. Hextal only preached in the building one Sunday: he dying on November 4th, aged 66. His memorial tablet in King-street Church says that he "remarkably exhibited in his life what he warmly recommended from the pulpit,—unfeigned piety to God, and universal benevolence to men." An oil portrait of Mr. Hextal is preserved in the vestry of Doddridge Church.

## JOHN HORSEY.

In August, 1776, the Church gave a unanimous call to the Rev. John Horsey, of Ringwood, Hampshire; and in February of the following year renewed the invitation. Mr. Horsey, who had been to Northampton several times, came again, and on March 2nd handed to the Church a letter in which he signified his acceptance of the Church's call. As he writes in the Church book, he was "solemnly separated to the Pastoral office, over the Church of Christ assembling at Castle Hill, Northampton, on May 4, 1777."

Mr. Horsey remained pastor for just over fifty years after his ordination, a half century fraught with the greatest changes, in all probability, that the world has ever seen in a similar period. Activity in the region of men's minds was discernible everywhere, in every domain of thought, in religion, in politics, in philanthropy, and in trade, commerce, and invention. Mr. Horsey connected as it were, by his fifty years pastorate, the old order and the new; the ending of narrow religious bigotry and the dawn of freedom of thought and speech in all the Churches. Of Mr. Horsey's personal history not much is known. He was of essentially a retiring disposition, he never liked to talk, nor to hear, of his own goodness; and he carefully concealed all that it was possible to conceal about himself. He was a quiet, God fearing man, with a gentle pleasing way about him; quite incapable of exciting much fervour over anything. For a time his sermons proved attractive, and the chapel was soon much better filled than it had been for a considerable time. When Mr. Horsey commenced the pastorate Castle Hill had diminished to a membership of 64 only; and under him it began, though very slowly, to increase. In the year 1789 Thomas Belsham, the tutor at Doddridge's Academy at Daventry, embraced Unitarianism and resigned his post. Mr. Horsey was selected as his successor, and the Academy in the first days of 1790 was removed to Marefair, Northampton. Already the students were saturated with the Socinianism of Mr. Belsham, Socinianism being practically the negation of the Arian doctrine of an Eternal Son. Mr. Horsey, whatever his own views, was far too mild mannered to take much pains to eradicate this particular form of heresy; and consequently it was not long before people began to suspect that the removal to Northampton had improved but very little the orthodoxy of the Academy. Mr. Horsey was by no means a Socinian, and some commended him for his judicious and exemplary mode of instructing, "inasmuch as he was so anxious not to give an undue bias to his youthful auditors, that it was very difficult to ascertain in the lecture-room his own precise views on the more controverted subjects." Mr. Horsey in 1798 secured

as an assistant tutor "a young gentleman from Scotland," who, says the Missionary Magazine" for August 20th of that year, "soon found the state of the seminary so bad, and the rejection of the peculiar doctrines of the Gospel so universal, open, and avowed, that sacrificing his salary to his conscience he thought it necessary to propose to the trustees its total dissolution, as the only remaining expedient by which the evil, now become inveterate, could be exterminated." The Academy was broken up, but was re-started the next year in Hertfordshire, and now exists in London; and Mr. Horsey left Marefair for the minister's house in Mary-street.

About the time the Academy was dissolved, a Sunday-school, the first Nonconformist Sunday-school in Northampton, was started. It was a joint affair, maintained by members of Castle Hill, College Street, and Kingswell Street (Quakers). The scholars were few, only 15 or 20, and two teachers were paid to look after them. Where the school was held is unknown, but the whole batch of children were taken in rotation to the Sunday services at the three different chapels. At the com-mencement, we learn from the Rev. W. J. Bain and Mr. John Taylor's tracts on Sunday-schools, it was usual to give each of these scholars a halfpenny every Sunday if two attendances were made and the conduct of the scholar was good. This custom, however, was found to place temptation in the way of the children, who frequently spent the money for sweets, then called "suckers," on their way home. In consequence the money was retained until after the quarterly examination, which was conducted by one of the three ministers of the three churches in rotation. This arrangement was continued until 1810 or 1811, when a school for girls at Castle Hill was established. Mr. Horsey's daughter, and Miss Taylor and Miss Haines undertook the management, each conducting the school for one Sunday in turn. The teachers also attended, like the superintendents, once in three weeks only. The girls assembled in classes in the gallery, but the writing class was accommodated in the table pew in the warm weather and in the vestry in the winter. Prizes were given every half year. Schoolrooms were built for the scholars at the back of the chapel in 1827.

As the completion neared of the fifty years of Mr. Horsey's pastorate, arrangements were made to give Mr. Horsey an assistant, for Mr. Horsey as so feeble that for months he was unable to conduct any of the services. Mr. Charles James Hyatt was selected, May 12th, 1827. The Rev. B. Loyd Edwards, pastor of King Street Church, preached the funeral sermon, just as he had preached the funeral sermon for Mrs. Horsey two years before. Mr. Edwards, in accordance with the written request of Mr. Horsey, refrained from giving in his sermon any particulars whatever of Mr. Horsey's life or character. Mr. Horsey published two sermons, one on infant baptism and the other on the death of the Rev. Samuel King, pastor of Welford Congregational Church. who died at Northampton in 1788. The year after the death of Mr. Horsey, a series of "Lectures to Young Persons," written by him, was published for the benefit of his chidren. During the fifty years of his pastorate 170 members were added to the church, but the losses were more; and once again a ministry

had ended with the membership diminished. An oil portrait of Mr. Horsey is in the possession of his grandson, Mr. John Horsey, of Dallington.

### CHARLES JAMES HYATT.

The Rev. Charles James Hyatt was ordained pastor of the Church on Wednesday, September 26th, 1827. The Church Book says that since September in the previous year, from which date Mr. Horsey had been unable to conduct any public service, the pulpit was filled by neighbouring ministers until January, when Mr. Hyatt came. "After having labour'd during several weeks with acceptance, he was requested to continue with us on probation for the Office of Copastor, to which request he acceded. On July 26th, 1827, the Members of the Church met, when in consequence of the Death of their former Pastor, they resolved to invite the Revd. C. J. Hyatt to exercise that office amongst them. The call was shortly afterwards presented & accepted and on the 26th of September he was publicly recognised as the Pastor." The Rev. william Gray, of College Street, took part in the ordination services. "It was a most delightful and interesting service," wrote Mr. Hyatt, "nearly fifty ministers were present and the impressions then made, will it is hoped, never wear away." The Northamptonshire ministers had come to Northampton to attend their half-yearly meeting the following day.

Mr. Hyatt was the son of the Rev. Charles Hyatt, a reformed shoemaker, pastor of Ebenezer Chapel, Shadwell, London. He was only 22 years of age, and, being fired with the fervour of youth, his preaching was such that no one could doubt his position on the Socinian question. He belonged to the orthodox party. Mr. Horsey's Socinian friends had already decided on forming another Church; and at Mr. Hyatt's first Church meeting, on November 2nd, 1827, the follow-

ing letter was read:

We the undersigned Members of the Church of Christ, assembling in Castle Hill Meeting, having in obedience to the dictates of our consciences united in the formation of a society of Christians, whose worship is directed solely to the one God, the Father, agreeably to the express injunctions of our Saviour, deem it proper to withdraw, and hereby beg leave to announce our withdrawment from the worship and communion of the Church to which we have hitherto belonged, on account of the discordance existing between the mode of worship as there practised, and that which we believe to have been enjoined and observed by Christ and his apostles.

This was signed by nine members, including a daughter of Mr. Horsey. These nine members and some of the other subscribers to the funds of Castle Hill started the Unitarian Church now worshipping in King-street. The Church first met in an upper room at the "Fountain," now the "Criterion," in Bradshaw-street. Thence they went to the present premises in King-street, formerly the Old Methodist Chapel. The secession brought down the membership of Castle Hill to fifty; but Congregationalists regarded the secession as fortunate rather than otherwise, for "it removed the taint of serious error." Soon afterwards, on January 29th, 1829, the Church, "anxious for the maintenance of Christian discipline and for the promotion of its spiritual prosperity," renewed the Church

Covenant of 1694, and added seven clauses declaring the Church to be Congregational in order and government. Mr. Hyatt laboured at Northampton "faithfully and affectionately for six years and three months," more than doubling the Church membership. He left to become assistant to his father at the Shadwell Church. He preached his farewell sermon on March 31st, 1833. In London Mr. Hyatt was everything the people desired. His father died in June, 1846, and Mr. Hyatt followed him to the other world only nine months later. The branch Sunday Schools at St. James'-end were commenced in 1830, and Commercial-street Church was formed by members from Castle Hill and King-street in 1829, both during Mr. Hyatt's pastorate. An engraved portrait of Mr. Hyatt appears in the "Congregational Megazine" for 1834.

#### JOHN BENNETT.

Shortly after Mr. Hyatt's resignation, says the Shortly after Mr. Hyatt's resignation, says one Church Book, Mr. John Bennett, from Braunton, in Devonshire, visited the Church, and preached on approbation. His services met with considerable acceptance and eventually the Church, against the strong opposition of a small number of members, invited him to become their pastor. This invitation he accepted in a letter, dated July 11th, 1833. Mr. Bennett was the son of a soldier, and was born at Walliweton Sumessetshire. His education was only Bennett was the son of a soldier, and was born as Wellington, Somersetshire. His education was only such as was to be obtained at the barrack school. Though his father was a Unitarian, young Bennett seems early to have become an active member of the Congregational Church at Wellington, teaching in the Sunday-school and preaching in the villages. Sometimes he walked more than thirty miles on Sunday in the pursuit of this village preaching. a Sunday in the pursuit of this village preaching. His labours, it is recorded, were abundant and acceptable; and when still young he undertook the duties of a home missionary, ministering first at Combmartin and then at Barnstaple. Thence he went to Braunton as pastor, and from there to Castle Hill, Northampton. He was publicly recognised at Northampton on September 20th, 1833, the anniversary of Mr. Hyatt's ordination. At that time the Church membership was 106. The "Congregational Year Book" for 1871 says: He was "an able minister of the New Testament." Distinctly "Evangelical" and "Protestant," he was no bigot. "He was a laborious student; yet, respectable as were his theological attainments, and extensive as was his acquaintance with English literature, he lamented to the day of his death that he had not enjoyed the advantages of a college training. His large and loving heart, his sociability, his fidelity as a friend, attracted and atsociatively, are mentry as a friend, attracted and attached the aged and the young. In the school-room, in the Bible-class, in the Mutual Improvement Society, in the Inquiriers' Meeting, in the social circle, with the sick and the dying, he was alike useful and acceptable. Those who did not know him thought him, at times, fiery and fierce; but there was neither warmth nor venom in his nature." Mr. Bennett's pastorate extended over 25 years. In consequence of ill-health, he resigned his charge on January 20th, 1859. The Church numbered 160 members when he left, and with the Sunday-schools, was in a prosperous state. When he resigned the pastorate, £500

was raised for him at Northampton, members of all sects and parties contributing. He went to Slough, where he resided for some years, and finished his days at Dalston, where he died after a long and painful illness on April 10th, 1870.

## THOMAS ARNOLD.

The Rev. Thomas Arnold, who, now more than eighty years of age, is still an active and vigorous force in Nonconformity in Northampton, succeeded Mr. Bennett in 1360. In 1879 the Rev. John Oates was chosen assistant pastor, the membership of the Church having greatly increased; and in 1882, Mr. Arnold having resigned, Mr. Oates succeeded him. In 1883 Mr. Oates left Northampton for Reading; and in 1884, the Rev. J. J. Cooper, the present pastor, was elected by the Church in his place. These three honoured ministers are still alive; and all three are more or less known to Congregationalists, especially throughout this district. The present is, therefore, not the proper time for an exhaustive biography of either to appear in the columns of a daily newspaper. We purpose only glancing at the lives of these three, expressing the fervent hope that each will long be spared to pursue his happy course of ministering to others.

Mr. Arnold is descended from a Puritan settler in Ireland, who was one of three brothers in the Army of William III. His parents were Moravians, living in the Settlement at Gracehill, county Antrim. Early in life he went as a town missionary to Manchester; and thence to Doncaster Deaf-Mute Institute. After joining the Congregational Church, under the pastorate of Dr. McCall, he was for a short time a student at Rotherham College. Whilst a student he supplied the English Church at Hamburgh for three months. Leaving college, he undertook the pastorate of the Church at Burton-on Trent. From Burton he went to Smethwick; and while at this latter place he received an invitation from the church at Balmain, Sydney, New South Wales. As the health of Mrs. Arnold (formerly Miss Sarah Simpson, of Manchester) was failing, he accepted the In Australia he successfully engaged in the education of deaf mutes. He tells us that while at the Antipodes, he was smitten with serious illness, premature old age indeed seemed coming upon him. Instead, there is to-day no one in Northampton of his age as vigorous in mind and body as he is. He was ordered by his doctor to leave Australia, and he returned to England via Palestine. Very shortly after his return he was invited to the pastorate of Castle Hill Church, on June 20th, 1860, an invitation he accepted, and he commenced his pastorate on August 19th. His preaching and ministry were so acceptable, that the congregation pretty soon grew too large for the chapel. There was nothing for it but to enlarge the building. Mr. Arnold was one of those who insisted on the old chapel, on account of its associations being processed. tions, being preserved instead of a new building being erected in its place. Fortunately his view prevailed, and the chapel was enlarged, one end, the pulpit end was taken out, and the increase was made on that side. Schools were also built; and the name

of the Church was formally changed from "Castle Hill " to "Doddridge." This was in 1662. was £3,108 and £3,181 10s. was subscribed. The same year saw the erection of the Sunday-school-rooms for the Branch at St. James's-end. The Primrose Hill Branch School was commenced in 1865. It was first held in a cottage, which was also used as a Preaching Station. In 1878 the Sunday-school at Castle Hill was again enlarged. In 1879, after the Rev. John W88 appointed co-pastor, the memberhad increased of the Church to anđ the Sunday-school scholarship, including the school held in the then recently erected Chapel and School in Kingsthorpe Hollow, to 1,039. Mr. Arnold's resignation took effect on July 1st, 1882, upon which date Mr. Oates entered upon the sole pastorate. On June 25th there was a public gathering at the Chapel, at which Mr. Arnold was given several presents, including £450, a timepiece, and an address from the Church. During Mr. Arnold's 22 years' ministry, the alterations and additions to the chapel and the agencies of the Church had cost about £7,000.

Though Mr. Arnold left the pastorate, he remains to this day an acceptable occasional preacher. But if that be possible he has been engaged in even higher work than the pastorate of a Christian church. Doddridge sought to take the Gospel to the heathen: Mr. Arnold has devoted the best energies of his nature and many years of his life in taking life and hope, and instruction to the deaf and dumb. For years he has been one of the foremost men in England in the grand work of educating deaf mutes. In this he has been most successful, not only in educating deaf mutes themselves, but in facilitating the acquirements of the best methods of teaching by teachers of deaf mutes. Adopting the oral method, he has virtually given speech to the dumb and hearing to the deaf. His pupils have risen to high ranks in scholarship. The works Mr. Arnold has published on the subject are masterpieces of experience, judgment, knowledge, and discernment; and his success with his pupils has demonstrated that his practice is fully in keeping with his theories and his professions. His Manual on Oral Teaching is the recognised text book on the subject.

## JOHN OATES.

The Rev. John Oates is an Englishman by parentage though a South African by birth. His father and mother were Methodists, and the son, when yet a mere lad, took delight in teaching native children in the Sunday - schools. Then he became an acceptable local preacher in the diamond fields. He was accepted as a student for the ministry by the Congregational Union of South Africa and was sent to New College, London. After a brilliant course there he was about to return to Africa when Doddridge Church invited him to assist Mr. Arnold. He was intensely beloved by his congregation; and when Mr. Arnold resigned he was most cordially called to the full pastorate. This he accepted, and was ordained on March 2nd, 1882. He remained sole pastor, however, only twelve months, and his resignation in the following March was a sore disappointment to the Church.

He went in 1883 to Reading, where he successfully filled a pastorate for six years. His health failing him he accepted a call to Christ Church (Congregational), Southsea, where he remains. He is described as "a cultured minister, full of fervour, and abounding in earnest thought." When at Northampton he delivered an important lecture on "The Pilgrim Fathers," which was afterwards published in Mr. Taylor's Series of Northamptonshire Tracts. He has also issued a valuable volume "Studies in Tennyson," the title of which fully explains its nature.

# JOSEPH J. COOPER.

The Rev. Joseph J. Cooper is a native of King's Lynn. Brought up as a carpenter, he taught in the Primitive Methodist Sunday-school, was "planned" as an ex-horter, and, removing to London, was induced to go to Eynesbury, Huntingdonshire, to assist a minister who was unwell. From Eynesbury he was sent to preach at Madstone, and thence to Chelmsford, where he broke from the Methodists and joined the Congregationalists, for whom he preached. Offering himself to the Lordon Missionary Society he was sent to the academy at Weston-super-Mare, and after being ordained he went as a missionery to New Amsterdam, in British Guiana. He was soon taken ill, and left for a turn of preaching in Australia, Scotland, and Wales. Then he accepted the first pastorate of the Englishspeaking Congregational Church at Corwen. While he was "supplying" at Penmaenmawr, Mr. Arnold heard him preach, and this led to his being invited to Doddridge Church. He accepted the invitation on November 10th, 1894, and was publicly recognised on the 11th of the following month. Mr. Cooper from the first was greatly admired by the congregation, and the steady progress in membership which had been going on during the three preceding pastorates has continued under his ministry. In 1890 the vestibule to the chapel was built; and in 1892 the church at St. James'end was formed. Nothwithstanding, the membership of Doddridge Church is now larger than at any previous period in the history of the Church. At the end of 1894 there were 447 Church members, 134 Sunday-school teachers, and 1,736 scholars. Much work has been done by the agencies connected with the church during Mr. Cooper's pastorate; and it is a matter for deep regret that the bold scheme put forward for duly celebrating the Bicentenary of the chapel by advancing the cause of Congregationalism throughout the town has not met with greater support. It would have been a fitting testimony to his profitable ministry. Mr. Cooper has twice visited the Holy Land during his pastorate of Doddridge Chapel—the second time only this year, in company with Mr. Mayzes, an evangelist, whose life, edited by Mr. Cooper, has just been published. Mr. Cooper is a staunch tectotaler; and he has held the important offices in the Good Templars of Grand Chaplain of Wales (twice) and Grand Chaplain of the English Grand Lodge (elected when Grand Lodge visited Northampton in 1893). He has also been Chaplain of the Northamptonshire District Lodge.



# Appendix A.

# PREACHING LICENCES, 1672.

The following are existing Preaching Licences granted under the Indulgence of Charles II. (page 6) relating to Northamptonshire. They are to be found at the Public Record Office (State Papers, Chas. II. Dom., Entry Book, Vol 38, a.)

#### INDULGENCE.

To all Mayors, Bailiffs, Constables and Charles, &c. other Our Officers and Ministers Civill and Military, whom it may concern.

Greeting. In Pursuance of our Declaration of the 15th March, 1672, wee doe hereby permit and licence Rich. Hooke to be a Teacher of the Congregation allowed by us in his House in Northampton for the use of such as do not conforme to the Church of England who are of the Rersuation commonly called Presbyterien, with further licence and permission to him the said Rich. Hook to teach in any other place licenced by us according to our said declaration. Given at our Court at Whitehall the 13 day of May in the 24th year of Our Reigne, 1672.

The howse of Rich, Hooke in Northampton Pr. Meeting Place. 13 May.

The howse of Rob. Mastey in Northton, Congr.
Like [Licence?] for Sam. Wolfords howse in Northton.
22 July.
The Barne of Rob. Marsey in Northampton towns

Congr Sep 5th.

The howse of John Clark of ye Towns of Northampton

The house of Valentine Chadock in Northampton pr.

The Countesse of Exeter's howse in Little Brittaine licensed to be a Preb. Meeting Peace. 22 Apr. 72. License to Dr. Thomas Jacombe to be a Prest. Teacher in the Countess of Exons house Little Brittaine. London 22 Apr 72.

License to Wm Aspinwall to be a Pr. Teacher in the howse of Bichard Birchall in the Parish of Winwick. 1 May 72.

The howse of Widow Cooper in Kettering, Northampton, licensed for a Congr Meeting Place 1 May 72.

The howse of Robert Guy in Isham licensed for a Congr Meeting Place 1 May 72.

Licence to John Baynard to be a Congr Teacher in the

howse of Rob. Guy in Isham Northampton I May.
Licence to John Maydwell to be a Congr Teacher in
the howse of Widow Cooper in Kettering Northampton, I May, 72.
Licence to Henry Searle to be a Pr. Teacher in the

howse of the Lady Pickering at Tichmarsh, Northempton, 8 May.

The howse of the Lady Pickering at Tich Marsh, Northampton, Pr. Meeting Place. S May.

The howse of Susanna Ponder in Rothwell, Northampton,

Congr Meeting Place. 8 May.

The howse of Thomas Browning in Bothwell, Northampton, Congr Meeting Place. 8 May.

Licence to Thomas Browning to be a Congr Teacher in his howse and Susanna Ponders in Rothwell. 8

May. The howse of John Overton in Dancott, Northampton,

Congr. Meeting Place. 8 May, 72. Licence to Ralph Punn to be a Congr. Teacher in the howse of John Overton in Dancott, Northampton. 8 May.

The Howse of Rich. Barnes in Wellingborough, North-ampton, Congr. Meeting Place. 13 May.

The howse of Vincent Alsop in Gedington, Northampton, Congr. Meeting Place. 15 May.
Stickland Negus to be a Congr. Teacher in Rich.
Barnes howse in Wellingborough, Northton. 13 May. The howse of John Morton in Ringstead, Northton, Pr.

Meeting Place. 13 May.

Licence to Vincent Alsop to be a Congr. Teacher in his house in Gedington, Northton. 13 May. Licence to John Willes to be a Pr. Teacher in the howse

of John Morton in Ringstead, Northton, 13 May. Licence to Fran: Dandy to be a Pr. Teacher in the

howse of Margarett Brooke in Okley Magna, North-13 May.

The howse of Margarett Brooke in Okley Magna, North-

ton. Pr. Meetings Place. 13 May.
Licence to Rob. Ekins to be a Congr. Teacher in the
howse of Eliz. Mulsoe in Twywell, Northton. 13 May.

The howse of Eliz. Mulsoe in Twywell, Northton, Congregational Meeting Place. 13 May.

The howse of Anne Elmes in Warmington, Northton

Pr. Meeting Place. 16 May. The house of Matthew Orlebar in Polebrooke, Northamp-

ton Pr. Meeting Place. 16 May.

The howse of John Maydwell in Kettering, Northton Presb. Meeting Place. 16 May.

The howse of Sam. Whitbye in Great Addington, Northton Pr. Meeting Place. 16 May. The howse of Rob. Maunsell in Newton, Northton Pr.

Meeting Place. 16 May.

Licence to John Rowlett to be a Pr. Teacher in the howse of Ann Elmes in Warmington, Northton. 16 May. Licence to Nathan Whiting to be a Congr. Teacher in the howse of the Lady Pickering in Tichmersh, Northton. 16 May.

Licence to Matthew Orlebar to be a Pr. Teacher in his

howse in Polebrook, Northton. 16 May. Licence to John Courtman to be a Congr. Teacher in the howse of John Mansell in Thorp Malsor, Northton. 25 May.

The howse of John Mansell in Thorp Malsor, Northton Congr. Meeting Place. 25 May

The howse of Bich. Adkins in Wellingborough, Northton, Congr. Meeting Place. 25 May.

The howse of Edw. Brookes in Brigstock, Northton,

Congr. Meeting Place. 25 May. The howse of John Mansell in Newton, Northton, Congr.

Meeting Place. 25 May.

The howse of Thomas Andrews in Meeres Ashby,
Northton, Pres. Meeting Place. 25 May.

Licence to Thomas Andrews to be a Pr. Teacher in his howse in Meeres Ashby, Northton. 25 May.

The howse of John Brookes in Wolluston, Northton, Pr.

Meeting Place. 25 May.

Licence to Thomas Edmonds to be a Presb. Teacher in the howse of John Brookes in Wolluston, Northton. 25 May.

Licence to Thomas Brett to be a Pr. Teacher in the barne of John Morrice in Wolluston, Northton. May.

The barne of John Morrice in Wolluston, Northton,

Pr. Meeting Place. 25 May.

The howse of Christopher Stanley in Brafield Green,
Northton, Pr. Meeting Place 25 May. Licence to Christopher Stanley to be a Pr. Teacher in his howse in Brafield Green, Northton. 25 May.

The howse of Walter Slye, in Dosthope, Northton, for Pr. Meeting Place. 10 June.

Licence to John Worth to be a Pr. Teacher in the howse of John Billing in Weedon, Northampton. 10 June.

The howse of John Billing in Weedon, Northton Pr. 10 June.

Like [Licence?] for the howse of Widow Manly in

Daventry, Northton. 10 June.
Licence to John Cave to be a Pr. Teacher in Widow
Manly's howse in Daventry, Northton. 10 June.
The howse of Edw. Hardy, Esq., in Adson, Northton,

Pr. 10 June.

Licence to Rob. Allen to be a Pr. Teacher in the howse of Edw. Hardy in Adson, Northton. June.

The howse of Rob. Rogers in Wappenham, Northton, Pr. 10 June.

Licence to Rob. Rogers to be a Pr. Teacher in his howse in Wappenham, Northton. 10 June.

The howse or barne of James Cole in Titch Marsh, Northton, Congr. 10 June.

Licence to Geo. Fouler to be a Congr. Teacher in the howse or Barne of James Cole in Titch Marsh, Northton. 10 June. The howse of Mr. Woleston in Rusden, Northton,

Congr.

Like [Licence] for the house of John Hawtyn in Daventry, Northton.

Like [Licence?] for the howee of Wm. Manley in Daventry.

The howse of Baxter Slyes at Eyebury, Northton, Pr. 29 June.

Like [Licence?] for the howse of Alexander Blake at St. Martins, Northton. 29 June. The howse of William Shipps at Peterborough, North-

ton, Pr.
Like [Licence?] for the howse of Barnaby Knowles in

Peterborough. Like for the howse of John Bladwick there [Peter-

borough.] Licence to Wm. Oliver of Narsington, Northbon, Grall [general] Pr.

Like [Licence] for Wm. Garretts howse at Meres
Ashby, Northton. 22 July.

The howse of Balph Pune at Greens Norton, Northton, Pr. 22 July.

Like [Licence?] for Rebecca Mulsoe's howse at Greens

Norton. 22 July.

The howse of Charles Gore att Toaster in Northamptonshire, Cong. July 25.
The howse of Tho. ffownes att Owndle in Northamp-

tonshire pr. Aug 10th.

The howse of Rob. Wild of Owndle in Northampton-

shire pr. Aug 10th.

Licence to Robert Wild to be pr Teach att his owne howse above sd August 10th.

The howse of Tho. Aldwinckle att Wilberston in Northamsh Congr. Aug 10th.

Licence to John Seaton to be a Presb. genall Teacher att Islip in Northsh Aug 10th.

The house of Richard Rasbury att Oundle Northsh

Con, Aug 10th. Licence to the said Richard Rasbury to be a Cong. Teacher there.

The house of Tho, Heycock of Sulgrave in North-

amptonsh pr. Aug 10. Licence to Daniel Williams of Daventry in Northampsh to be a Presby Teacher August 10th.

The house of James Cave, of Daventry in Northamptsh pr Aug 10.

The house of Wm. Oliver of Nassington in Northamptonsh pr. Sep. 5.

Licence to Wm. Oliver to be a pr. Teacher att ye place above said.

The house of Matthew Clerke of Lythe Bowden Northampsh. pr.

The howse of Mary Briton of Oundle in Northamptsh.

The house of Tho. Broome of Kingscliffe in Northamptonsh. Congr. The house of Isaack Spence of Peterborough in North-

tonsh. Anabap. The house of William Holt of Eye in Northamptonsh

Sep. 30 anababt. Licence to Edward Payton of Eye in Northamptonsh to be a Anabt. Teacher Sep. 30.

Licence to Christopher Bell to be a Anabt. Teacher of Peterborow in Northamptonsh Sep 30.

The house of Henry Steele of Welford in Northampsh pr. The house of John Oliver of Nassington in Northtonsh

The house of Rich. Resbury of Oundle in Northtonsh

Congr. The house of John Neale of Yarley in Northamptonsh

Congr. Licence to The Perkins to be a Pr. genall Teacher of

Kettering in Northamptonsh Octob. 28th. icence to Wm. ffloyd to be a Congr Teacher at the house of Wm. Wills of Woodford in Northampsh. Licence to

Licence to Twyford Worthington to be a pr. Teacher at his owne house at Higham Ferrers in Northamptosh. Octr. 28th.

Licence to John Sarjant to be a bapt. Teach of Eye in Northamptonsh Octo. 28.

The house of Sam. Sturges of Sibbertoffe in Northamptonsh pr. The house of Allen Linzey of Daventry in Northamp-

tonsh. pr. The house of Wm. Butler of Ashley in Northamp-

tomsh. Licence to George Bidbanke of Denton Congr. Teacher

Northamptonsh. The house of John Shepper of Foscott in Northamptonsh. Licence to Thomas Carne of Sibler in Northamptosh.

Bapt. Teacher. Licence to Wm. Butler to be a pr Teacher of Ashley in

Northemptonsh. Jan. 13. Licence to The Carne Bapt. Teacher of Sibbon in Northtonsh.

The house of Wm. Butler of Ashby in Northamptonsh pr.

### THOMAS SHEPHERD, M.A.

I have examined in the Taylor Collection, Northampton, a volume of singular interest. It consists of several works, chiefly by Thomas Shepherd, at one time minister of the Meeting, Castle Hill, Northampton. These had been in the possession of John Moore, minister (1700-1726) of College Lane Chapel, in the same town; and were, from internal evidence, under his own direction, bound in one volume. The volume contains in printed matter:—

- "Several Sermons on Angels, with A Sermon on The Power of Devils in Bodily Distempers. By Thomas Shepherd, M.A." 1702.
- (2) "Three Sermons on Separation, in answer to Mr. Bennet's Discourse of Schism: with a Postscript to Mr. Bennet. By Thomas Shepherd, M.A., Minister of the Gospel," 1702.
- (3) Some Considerations on Mr. Bennet's Defence of his Discourse on Schism. By Way of Letter to Mr. Bennet. By Thomas Shepherd, M.A. The Second Edition," 1703.
- (4) "A Treatise of Divine Worship; tending to prove, That the Ceremonies imposed upon the Ministers of the Gospel in England, in present Controversie, are in their Use unlawful. With a Preface, Containing an Account of the Antiquity, Occasion, and Grounds of Non-Conformity: A Vindication of the Dissenters from the Charge of Schism, and of Occasional Conformity from the Charge of Novelty and Hypocrisie, and Inconsistency with the Principles of Dissenters. And Also, A Postscript in Defence of a Book entituled, Thomas against Bennet, being a Reply to Mr. Bennet's Answer thereto." 1703. No author is named, but the Postscript has for signature at the close the initials D. M.
- (5) "A Brief Reply to the Scriptural and Argumentative Part of Mr. Bennet's Brief History of the Joint Use of Precomposed Set Forms. of Prayer." 1708. There is no indication of author.

On every one of these books there is the autograph, generally, "John Moore his book," this being occasionally repeated on a succeeding page. In one instance there is adopted the modern form, "John Moore's book." Mr. Moore also marks the cost of the different books; the first three "price 1s. 00d." each, the fourth and fifth "price 6d." each. If these prices at first seem small, the much greater value of money nearly two centuries ago must be borne in mind.

When Mr. Moore had these five works bound together in strong calf, in one volume, he had several blank pages inserted between the different works; and these contain matter of great interest. Between (2) and (3) there is an abstract of a Reply by Mr. Bennet to Shepherd's Sermons on Separation, with the preamble: "Mr. Bennet published a Reply to ye foregoing Sermon on Separation;

whence ye following Collections are summarily extracted." Far more interesting MSS., however, are between (1) and (2). These are (a) An Appendix giving a Relation of a Dream which J. W. had a few Months before his Death, A.D. 1706, and (b) A Strange Relation of Mrs. E. F., who being (to appearance) dead, revived again, taken from her own mouth by me M. Harrison. This, as if it were a letter, closes, "I am your friend Michael Harrison, Dec. 3, 1709." Mr. Harrison was the well-known minister of Potterspury (1690-1709). incident referred to in his communication it may, therefore, be assumed, was from the experience of a member of his congregation. The subscription must not mislead us into supposing that the handwriting is Michael Harrison's. All the MSS. are in one handwriting, and it is quite evident from comparison with the various autographs that the whole is written by John Moore himself. In the case of the "Strange Relation," therefore, it is plain that we have a copy of a letter of Michael Harrison's. The "Strange Relation," and still more the "Relation of a Dream," make significant references to angels; and so we gain suggestion of the purport of Mr. Moore in inserting them immediately after the "Discourses on Angels." The "Strange Belation" describes that is a undeniably experience remarkable, but which counterpart, one too, on good authority, by resuscitation. of other recitals, apparent The followed dream is one, on the whole, of great beauty; but it also has its darker episodes, reflecting the gloomier aspects of the theology of the day. Probably Mr. Moore regarded the Dream as bearing testimony to the doctrines of the preacher; but it is a dream which might not unnaturally have befallen a remarkably meditative and devout reader of the sermons; and, however valuable these may be, the dream would now probably be regarded as a reflection of them, rather than a testimony to them. It is only fair to say that the sermons themselves are very carefully written, and are marked by great moderation and an absence of all wild and fanciful suggestion.

The ink of these MSS. is still quite black, and the handwriting, whilst small, is particularly regular, and is as legible as is the letter-press of the volume.

The volume, probably on the death of Mr. Moore, in 1726, came into the possession first of one Frances Brine, whose name, written either by herself or another (the handwriting is not very feminine), appears on the inner page of the front book-board: "Frances Brine, Her book. Sep. 29, 1727." It may be noted that Mr. Moore's youngest daughter, Anne, married John Brine, a Calvinistic Baptist Minister, a native of Kettering, who for many years was pastor of a congregation in Cripplegate, London. On the corresponding inner page of the back book-board is a singular inscription: "April 30. 1743. Josiah Brine's Book for Mrs. Atkins at Newport Pagnel to read to be sent by William Boomer of Sherrington to Her & Return'd to Him again." Then there is a rough addition which cannot always in modern days be made after the loan of books: "Return'd." The handwriting of this little addition is similar in many respects to the writing of "Frances Brine." In the old Church Books of College Lane Chapel there is reference to a Mr. Barmer or Boomer (the name is spelt both ways) as having been

pastor in 1732, of the "Church of Christ upon the Green in this Towne," and as having ceased to be pastor in 1733 upon some change in his views, "he having lade down his Pastoral office and preached to mixed Communion." This change would not unnaturally lead to a closer connection with the Church at College Lane.

The arguments of Mr. Bennet and Mr. Shepherd are on the lines to which readers of the ecclesiastical controversies of the seventeenth and eighteenth centuries are accustomed, and need no special attention in the present notice; but there is one chapter of singular autobiographical interest on "The Author's Sufferings in the Church of England," which is of great value for those who would understand the ecclesiastical history of the period. In 1662, the year of the Act of Uniformity, and the Ejectment of the 2,000, Thomas Shepherd was minister of St. Neots, but was not among the Nonconformists. His father, Mr. Thomas Shepherd, was minister of Tilbrook, in Bedfordshire. He, too, was among those who conformed. Their sympathies were, however, in most respects plainly with the Nonconformists; and after some years the father non-conformed, and some time later, the example of the father strengthening him, the son also non-conformed. The peculiar interest of the auto-biographical chapter is in the light in throws on men occupying this ambiguous position. Two points deserve special attention. (1) Shepherd makes mention of a certain small number of ministers who on the granting of Toleration at once separated from the Episcopal Church. This does not seem to have arisen from their not having had courage to take the step before; but from the removal of certain scruples now that the State acknowledged. Nonconformity. They probably felt as Edmund Calamy later put it, "Now Noncon-formity is as much established as Episcopacy." This brief paper is simply historic; so there need be no special examination of the plea. (2) In the meanwhile the Conformity, with some of these clergymen, seems to have been very imperfect; Shepherd minutely describes his own practice. Not only did he, as many others, generally engage a "reader" for the Prayers, and himself confine his ministry to preaching, and to the pastoral care of his parish; but, when he did himself read prayers, there was considerable divergence from the prescribed forms. "I us'd to read all the Prayers," he says, "though not all at one Time; what I omitted one Lord's Day I read the next." Further, "Some small Passages I sometimes did pass by, or alter." One remarkable example he gives: "As for . . in the Thanksgiving. When I was in Doubt about my own Eternal State, I oft pass'd by the Word Creation." Other examples are more in accord with the objections felt by the Nonconformist Ministers: "So in the Office for Baptism, instead of these Words, This Child is Regenerate and Born again: I would Read, This Child is receiv'd into the Bosom of the Church: In the Office for Burial, instead of these Words, In sure and certain Hope of the Resurrection to Eternal Life; I Read, In sure and certain Expectation of a Resurrection to a Future State; and many such like." Conformists and Nonconformists of the present day would certainly agree that this was not Conformity. Some of the early Nonconformists were great smokers. Amid the controversies of the times it is pleasant to find the indication of a common human nature. There was certainly agreement in some matters. Shepherd is referring to the Death of Bishop Barlow, of Lincoln, who was his very strongly disapproving diocesan when he was at St. Neots: "Tidings met me in the Street that my Lord Bishop was Dead; he dy'd in his Chair smoaking his pipe after Dinner."

Thomas Shepherd was minister of St. Neots (1660-2). Here he had a very troubled time, and was glad to remove to Haversham, Bucks, in a nother diocese. There he published his "Penitential Cries," of which he says, in a note to the autobiographical chapter, he owns only the first and fourth editions, the printer having mangled the rest. At Haversham "the Ceremonies shaled off of their own accord." His father had by now joined the Dissenters, and after a few years the younger Shepherd, who, when at St. Neots, had from scruples declined the invitation of a "Dissenting Congregation at Stamford," himself joined the Nonconformists. He was Minister of Castle Hill Meeting, Northampton, for only a short while (1695-6), but was Minister of Coggeshall, Essex, for many years. Here he wrote the Sermons on Separation.

The "Penitential Cries," which are not included in the volume we are examining, were in some way written in conjunction with the well-known hymn-writer, John Mason. Only six of them, however, appear to have been Mason's. The rest, including the exquisitely beautiful one commencing

Alas! my God, that we should be Such strangers to each other.

were Shepherd's. Mason never left the Establishment, although he had his own share of sufferings. A kind of Puritan George Herbert, he seems to have earned the love and reverence of men of different parties. Shepherd speaks of a visit to him during his own suspension from St. Neots: "During my Suspension, I made a Visit to Holy Mr. Mason, who stood suspended at the same Time with myself; and though the House us'd (as one said of Mr. Dod's) to be perfum'd, such was always his Discourse full of Savour, full of God; yet such was the Anguish of my Spirit, I had no delight either in that, or in his Company; he would not advise me one Way or another."

T. GASQUOINE.

### DR. DODDRIDGE'S LECTURES.

There have come into the possession of Mr. John Taylor nine manuscript octavo volumes of Dr. Doddridge's lectures, uniformly bound in beautiful calf, with gilt edges. The first three volumes have the title page: "A System of Pneumatology, Ethics, and Civil Government; drawn up at Northampton. By P. Doddridge, D.D. Vol. I., Vol. II., or Vol. III., W. S. Sculp, T.B. Scripsit, or Scrip." The short title on the binding, to be read as the volumes are on the shelves, is simply "Pneumstology." The next two volumes, in the corresponding place, are entitled "Miscellanies"; but they have distinct title pages—"A System of Logick, Rules on Behaviour and Short Hand; drawn up at Northaupton. By P. Doddridge, D.D. Vol. IV., J. H. Sculps, T. B. Scrips." "A System of Geography; with a Catalogue of the most useful Books on Various Subjects; drawn up at Northaupton. By P. Doddridge, D.D. Vol. V., J. H. Sculps, T.B. Scrips." Volumes VI. and VII. on the outside have the brief title, "Evidences"; but, within, there is no regular title page. There is in Vol. VI. only a long heading, "Theology or Divinity, etc. The Evidences of Christianity. Part I. Of the Reasons to expect and desire a Revelation and the external and internal evidences with which we may suppose it should be attended." Vol. VII. has the still briefer heading: "Prophesies of Christ in the O. T. Part II." — this really being a continuation of Part II., which is commenced in the course of Vol. VI. The handwriting of these two volumes appears somewhat different from that of all the other volumes, although probably the writer is the same. That all the others are by one writer cannot for a moment be doubted, although the initials of T.B. as the scribe no longer appear; and there is no more elaboration from either W.S. or J.H. The last two Title pages continue to be absent. volumes have the headings: "Lectures on Morality. Vol. I. or Vol. II." On the outside of Vol. VIII. is the somewhat confused title: "Duties on Morality"; on Vol. IX., simply "Morality."

In Job Orton's "Memoirs of Philip Doddridge," pp. 77-80, there is given in some detail, although briefly, Doddridge's scheme of lectures with his pupils, and on the comparison of these volumes with that scheme, it will be seen there is in the volumes, not indeed a complete transcript of his lectures, but at all events a very large portion of them.

Doddridge died October 26, 1751. Early in 1763 there was published in a large volume, edited by the Rev. Samuel Clark, of Birmingham, "A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity; with References to the most considerable Authors on each Subject. By the late Reverend Philip Doddridge, D.D." I have compared the MSS. with this "Course of Lectures," and find that, with an occasional change in the order in which the prelections appear, the printed volume is a reproduction of what is given in the MS. volumes on the subject named. As an example of

the change in order which occurs, however, very occasionally, I may give the following references:—

MS.	vol.	ix.		Printed	vol.	pp. 172-6.
,,		"	1431.	**	"	181—6. 177—8.
**		**	3135.	**	**	
		••	35 <del>4</del> 2.		••	186—9.

Between pages 178 and 181 are some lectures additional to what appear in the MS. vol.

Further, in the printed volume, the division into lectures is dropped. The whole appears as a consecutive treatise, divided into Ten Parts. When delivered as lectures in the Academy, generally three, but sometimes only two were delivered each week; and this particular course, other subjects having also to occupy the attention of the students, lasted for three years. These details are given us by Job Orton. Further, from the Editor's preface to the "Course of Lectures" it appears that, by a clause in his will, Doddridge signified his intention that they should be published after his decease.

There is an introduction to the Course in the form of an address from Doddridge to the students. This is of great value, as showing his manner of conducting his classes. From this it appears, among other things, that he expected his students to transcribe all his lectures, and to make careful addition of the references he gave to other authors. There must at one time, therefore, have been many students' copies of his lectures. There are still existing a few rare copies of certain of Doddridge's lectures in his own beautiful longhand and shorthand. In the "Phonetic Journal" for April 3, 1886, Dr. John Westby Gibson, the President at the time of the Shorthand Society, announces that he himself has the volumes from which Clark edited the Course in 1765.

Samuel Clark was the son of the well-known Dr. Samuel Clark\*, minister of St. Albans, who did so much to befriend the childhood and youth of Doddridge, and was his early instructor, and his counsellor so long as his own life lasted. This, indeed, was almost to the verge of Doddridge's life, as it was on his going in December, 1750, to St. Albans to preach the funeral sermon on the death of his old friend, that Doddridge caught the cold which, telling on his frail constitution, ended fatally before another twelvemonth had passed.

Samuel Clark, the younger, had been a student in the Academy under Doddridge, and then became his young assistant; in this post, apparently, succeeding Job Orton, who had removed to a pastorate in Shrewsbury. On the death of Doddridge, twelve months after which the Academy was removed to Daventry to be under the care of the Rev. Caleb Ashworth, who declined himself to remove to Northampton, Mr. Samuel Clark went to Daventry, and was assistant to Mr. (afterwards Dr.) Ashworth. Priestley entered the Academy as one of four students, who were the first admitted under the care of Dr. Ashworth, in 1751, just before the final removal to Daventry. It was a time of theological inquiry; to many minds of transition;

\* Not to be confounded with his contemporary, the famous Samuel Clarke, D.D., philosopher and divine, of the Church of England.

and a curious light upon the condition and methods of the Academy is shed by the remark of Priestley that the senior tutor always leaned to the side of orthodoxy, the junior tutor to that of heresy.

With these facts in our minds, we will now turn again to the MSS. volumes, and see if we can identify T. B. or learn anything more of the Academy.

The first point of value, if we are to make the identification, is the date. This is fixed for us by two entries. First, at the close of the lectures on Pneumatology, in Vol. III., "Daventry Academy, May 6th, 1761." Then at the close of the ninth volume: "Finished writing these lectures, March 30th, 1762." We have here, then, the work of student or tutor, ten years after the time of Doddridge, when the Academy was at Daventry.

The initials T. B. can scarcely fail, at first, to suggest the name of Thomas Belsham, who, at one time, was assistant at Daventry. But this was not till some years after the date given. Belsham was born only in 1750; he entered the Academy as a student in 1766, and in 1770 was appointed assistant tutor. Samuel Clark had already left Daventry for Birmingham; and the assistant tutor at the dates named in the volumes was, it seems, the Rev. Noah Hill, who had succeeded the Rev. Thomas Taylor, who had succeeded the Rev. Samuel Clark. With the appointment of Mr. Hill the theological discordance between senior and junior tutors appears to have ceased.

It may be taken as clear, then, that in these volumes we have the work of a Daventry student, and as in all the volumes there is the signature of "Thomas Blackmore," as owner of the book, it may be inferred that T. B., the initials of the writer, are his. This inference may be regarded as made absolutely certain from this name appearing in a complete list of the Daventry students, as given by Mr. Belsham in the "Monthly Repository" of 1822. Under the year of admission, 1759, is the entry: "Thomas Blackmore, Esq., Briggins, Herts." From the "Esq." it appears that Blackmore was one of the few lay students. And the letter "d," which appears before the name, signifies that in 1822 he was dead.

So far, then, clear. In these volumes we have the Daventry lectures of Dr. Ashworth. With due acknowledgment, as appears from the title pages, "as drawn up at Northampton by P. Doddridge, D.D.," he made use of the lectures of his predecessor; in the same way as Dr. Doddridge had confessedly founded his lectures in the first instance on the lectures of his tutor, to whom he had become assistant, Mr. Jennings, of Hinckley.

No additions of Dr. Ashworth's own appear in the theological lectures, beyond a reference in one or two places to Dr. Doddridge among the authors mentioned as authorities or guides. In one place, too, in another series of lectures, there is an evident addition to some advice on the practical and experimental books which it might be well for the students to read: "The Depth of Howe will be proper to mingle with the Evangelical turn of Flavel, and ye Energy of Baxter.

Grove has his good sense, and great devotion; Tillotson smoothness of language; Doddridge an experimental turn of mind."

Although to the volume in which this remark appears there is as usual in the title-page the assertion, "Drawn up at Northampton by P. Doddridge, D.D.," there will be no doubt that as originally drawn up there was no such, significant reference.

The last quotation is from the lectures entitled, "Rules on Behaviour," and to readers anxious for light on the methods and ways of the Academy these quaint lectures are of supreme value. Indeed, they now transcend in interest all the rest of the volumes together.

The history of these lectures has a certain pathos. When in 1729 Doddridge, under pressure from many friends, at last ventured to open his first Academy at Market Harborough, in his modesty he would, at the outset, receive only two or three pupils. "His first lecture to his pupils," Mr. Job Orton tells us, "was of the religious kind, showing the Nature, Reasonableness, and Advantages of acknowledging God in their studies. The next contained directions for their Behaviour to him, to one another, to the family, and all about them; with proper motives to excite their attention to them. Then he proceeded to common lectures." Those early special lectures are evidently in the main the same with these Northampton lectures on Behaviour.

"With whom have we to do?" says the gentle Doctor to his students.

"Here I would remind you."

"That you have a great deal to do with God."

"Not a little with one another."

"And with me."

"And in promiscuous company."

"Now what conduct may be expected of you in all these several respects?"

"I.—As to your behaviour in respect to the great and ever-blessed God."

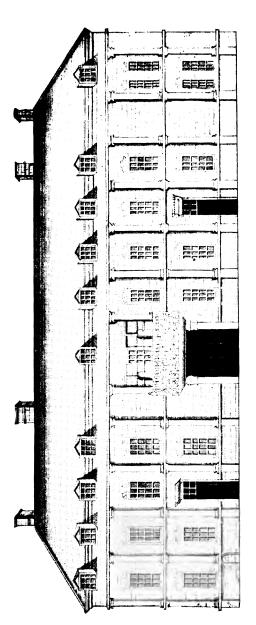
And so on through four separate detailed lectures.

It becomes plain, however, when we come to the Doctor's counsels on behaviour among the Family, by which homely term Doddridge always means the band of students, and on their life in promiscuous company, that he has in view a much larger town than Market Harborough, and a much larger household than the two or three pupils to whom first he spoke. The lectures, though delivered again and again to different generations of students, had received new adaptations.

And there are other additions of a specially interesting character. There are additions, of Dr. Ashworth's, answering to the new condition of affairs in Daventry.

"The eyes of many are upon you, of some with very ill-natured designs, tho' our friends the Dissenters are in general very candid; the Eyes of many in other parts of ye Kingdom are upon this Academy in particular, especially since it has fallen into new hands, some think us too wide in our sentiments, others too Orthodox, bigotted, however behave so as to please the

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# DODDRIDGE ACADEMY, 1740-51.

The above is a reproduction of a wash drawing in the vestry of Doddridge Chapel, Northampton. It represents Doddridge's became the town house of the Earl of Halifax who lived at Horton, and who was a friend and patron of Doddridge. The nouse was owned by his Lordship during Doddridge's tenancy. The Hind adjoined on the south, and there is a document in existence dated 12th August, 1737, setting out conversations upon the subject of encroachments, and describing an interview houses below it were all destroyed, as were some above on the opposite side of the road. The house afterwards, it is believed, with Doddridge with reference to his request to be allowed to break out windows in the side wall towards the Hind garden, in was formerly the Rose and Crown Inn; and was in considerable jeopardy at the time of the Great Fire of 1675. Academy in Sheep Street, Northampton, with suggested alterations to increase its accommodation for students. order to provide him light for two dark closets.

good of all sorts." In the following words there is a plain reference to changed circumstances:-"Be careful of my property; Remember yt by yr Levity or carelessness of a few moments you may do me much injury in this respect, treat me only as you wod wish to be treated yourselves. I have great reason indeed to be satisfied with ye family in this respect; whereas my predecessor was much worse used, and is is sad to think how many hundred pounds were wantonly demolished wh the widow and orphans wd now be glad of." In the following, perhaps is the characteristic humility of Doddridge: - Exercise candor towards me. You know how much lies upon me: I have to prepare for half the family, correspondencies to keep up in various parts of the Kinedom on your account, besides the care of a congregation and of my own private family. A person in such Circumstances cannot but be in many Instances more defective than he could wish to be, and tho' perhaps I am better acquainted with my own Imperfections than you may be yet when you perceive any dont be too severe in your censures upon me for'em." But if these words are Dr. Doddridge's, then plainly comes an addition of his successor's: "It was with ye utmost disculty under a sense of my own Inability yt I was persuaded to undertake the Office: it was to prevent ye falling into the hand of those who we have cut short the Liberties of the family, and it was with a Resolution thro' the Grace of God to do my best, wch resolution I wod be thankful for having been enabled in some Measure to keep, I therefore hope for your approba-Here is a manifest addition of Dr. Ashworth's when the lectures have dwelt upon the urgent advantage of a methodical planning of the use of time. "This was ye course my excellent Tutor I)r. Dodd. recommended earnestly to all his pupils and practised himself and I doubt not but this contributed more than any thing else to make him yt great and learned man yt he certainly was."

The following was probably Dr. Doddridge's kindly remembrance of his once youthful assistant, Samuel Clark; but, as it appears in the Daventry lectures, the sentence did duty apparently for successive assistant tutors: "You easily see, Gentlemen, yt all these pieces of Advice are also applicable to my Worthy Colleague, ye Tenderness, Candor, and Modesty of whose temper must recommend him to your regards: oh! let not that Modesty of Temper be made by any rough Behaviour of yours to him to prevent his usefulness." If an original sentence of Dr. Ashworth's, it might have been occasioned by the change in theological type, already referred to, from Mr. Ciark and Mr. Taylor to Mr. Hill, and some objections on the part of students to this.

The lectures "On Behaviour" are full of pleasant side-lights on the manners of the times and the Academy. Two may be referred to as examples. When we remember that there are those still living who can remember Green Tea being sold at as much as 12s. a peund, and Black Tea at 5s., we can see some force in the exhortation to students who evidently had no great amount of money, and had to be warned against buying "too many books"; and above all, against contracting "any debts" in hope of being shle to pay off

hereafter another year: "With respect to Tea, it may seem hard to deny you, especially as it is I hope ye principal unnecessary expense you run into; but Consider whether your Circumstances will allow it, besides it is a considerable waste of time." Travelling, too, was costly in those days. "Excursions on party's of pleasure ought by all means to be much discouraged, as they are very expensive."

The second example gives a tender reminiscence of Ashworth's own student days at Northampton: "Attend with constancy upon all associations of religious exercises. When I was at the Academy my chamber nate and I made a custom of setting apart a cuarter of an hour or theresbouts for prayer just before we went out to meeting and having found ye benefit of it then I took pleasure in reflecting upon it, and see cause to be thankful that he was led to make such a proposa! and yt I was enabled to comply with it."

It may be said that there were three or four students with initials J. H. during Blackmore's time; only one with initials W. S. This was William Stuck, who became Minister at Dorking.

T. GASQUOINE.

### RULES OF THE ACADEMY.

The following is a verbatim copy of the original manuscript book now in the possession of New College, Hampstead, London, of the Rules written by Dr Doddridge for the students at his Northampton Academy. The Rules are subscribed by Dr. Doddridge, and his assistant tutor, and 63 students. Some of the Rules have been revised on more than one occasion. The M.S was presented to New College by David Everard Ford, of Manchester, in May, 1873.

CONSTITUTIONS ORDERS & RULES relating to the Academy at Northampton agreed upon by the Tutors & the several Members of it in December 1743 & then Established as the future Conditions of Admission into the Academy or Continuance in it.

### Sect. I. OF ACADEMICAL EXERCISES.

- 1 In the first Year Translations are to be made from Latin into English & vice verså as appointed by ye Tutors to be shewed them at the Day & Hour appointed & in the last three Months of this Year Orations are to be exhibited in Latin & English alternately every Thursday wh is also to be ye Time of ye following Exercises.
- 2 In the first half of the Second Year these Orations are to be continued & in ye latter Part of ye Year each is in his Turn to exhibit a Philosophical Thesis or Dissertation.
- 3 In the third year Ethical Theses or Dissertations are to be exhibited weekly as above, & toward the End of this Year & during the Fourth Theological.
- 4 The Revolution of these is to be so adjusted that every Student may compose at least six Orations Theses or Dissertations before ye Conclusion of his fourth Year & if ye number of Students should be such that more Theses be exhibited than can be disputed on weekly with the Allowance of one vacant Thursday in the Month Disputations are to be held on ye Remainder at any Time in ye Morning in the Presence of the Assistant Tutor on Days when ye Principal Tutor is obliged to be absent.
- 5 All the Subjects to be disputed upon are to be given out with the Names of the Respondent & Opponent affixed to ye Particular Questions at least as soon as ye Academy Meets after ye long Vacation & that at Christmas & where it can be done with certainty before it breaks up at those Vacations.
- 6 The Absence of the Tutor is not to occasion ye Omission of any of these Exercises & if ye Person to exhibit them be disabled by Illness or otherwise unavoidably prevented ye next in Order is to take his Place & the Turns to be exchanged; in order to provide for wh each Exercise is to be delivered into the Tutor's Hand on the Day he shall appoint at what he judges a proper Distance of Time between that of its Assignment and Exhibition.

[This last clause has been amended: this is its final state.]

7 Exercises are to be first written in a Paper Book then reviewed & corrected by one of ye Tutors after that fairly transcribed & after they have been exhibited in ye Manner wh shall be appointed a fair Copy of them with ye Authors Name annexed shall be delivered to the Tutor.

8 Two Sermons on given Subjects are to be composed by every Theological Student in his eighth ham year to be read over by him in the Class & having been there corrected to be preached in the Family if the Student does not propose Preaching in Publick before he leave ye Academy & besides these at least six schemes of other Sermons on given Texts are to be exhibited in the Class during ye fourth year by each Student.

9 If any Student continue a fifth year he is to compose at least one Sermon and exhibit two Schemes every Quarter whether he do or do not preach in Publick. Besides wh he is this fifth year to exhibit and defend two large Theological Theses; or if he stay but a Part of ye 5th Year a proportionable Part of these Exercises is to

be performed.

10 Four Classicks viz One Greek & one Latin Poet one Greek & one Latin prose writer as appointed by ye Tutor are to be read by each Student in his Study & Observations are to be written upon them to be kept in a distinct Book & communicated to ye Tutor whenever he shall think fit.

11 Each Student of the upper Class may be allowed to propose a difficult Scripture to ye Principal Tutor every Thursday Morning to be discussed & examined by him ye next Thursday Morning. But it will be expected that ye Person proposing them write some Memorandum of ye Solution to be afterwards subjected to Beview.

12 From ye Entrance on ye 2d to ye end of ye 8th half year each Theological Pupil will be expected to write either at Meeting or afterward in a proper Book Hints of all ye Sermons he hears to be examined by ye Tutor when he shall require & ye neglect of this shall be deemed ye Omission of a Stated Exercise & as such shall expose

to yt a proper Fine.

14 On the four Thursdays immediately preceding the Long Vacation (or in Case of an unavoidable Hinderance then on ye next Lecture Day following that on which there has been an Omission) the whole Academy is to meet at Ten in the Morning & all the Forenoon is to be spent in ye Examination of Students in ye several Studies of ye preceeding year. And on the first of these Days Disputations shall be held by the two upper Classes in the Presence of the Juniors that they may learn by Example the Method of Disputation & this is ye only Exercise of the Kind at which ye Junior Classes may be prest [present].

14 In Case of a Total Neglect of preparing an sppointed Exercise Six Pence is to be forfeited to ye Box
& two pence if a rough Draught of it be not ready for
ye first Examination a Fortnight after it is assigned at
ye Time it is to be brought to ye Tutor without being
particularly called for; nor is Forgetfulness to be allewed as any Excuse when ye Order has been registered

on ye Library Book. Vid Addenda.

# Sect. II. OF ATTENDANCE ON FAMILY PRAYER & LECTURE AT APPOINTED TIMES.

1 Every Student boarding in the House is to be present at ye Calling over the Names in ye great Par-

lour at 10 Minutes after six in the Morning or to forfeit a Penny.

- 2 Family Prayer is to begin in the Morning at eight a Clock & in the Evening at Seven, unless publick Notice be given of any Occasional Change in the Hour, & every one absenting himself from either so as not to answer to his Name is to forfeit two pence. And if any one who has answd to his Name goes out without sufficient Reason before ye Service is concluded he is to forfeit as if he had been totally absent.
- 3 Every Student is to be ready for Lecture in the proper Room appointed for his Class within five minutes of the Hour fixed for ye Beginning of ye said Lecture or to forfeit two Pence & if Lecture be intirely neglected & no Reason can be assigned wh ye Tutor (who is always to be judge of such Reasons) shall think sufficient he is to be publickly reproved at ye next meeting of ye whole Society, & if the Neglect be repeated within a Month he is to have some extraordinary Exercise appointed as ye Tutor shall think fit.
- 4 Each Pupil after he hath entered on ye Second Half year of his Course shall take his Turn at Family Prayer in ye Evening Fryday Nights not excepted & each Student in ye Senior Class shall take his Turn in Praying before Repetition on Lords Day Evening while it is kept up at Home. And if that coincide wh his stated Turn or happen ye Day before or after it, he shall be excused in ye ordinary Course of ye Family for that Time.
- 5 If any Stranger pray in ye Family or any other Person whose Turn it is not, it shall not excuse ye Person whose Turn it was unless ye Person officiating shall expressly declare that he intended it in that View. Nor shall a Change of Turns be admitted without ye Tutors express Leave.
- 6 If the Person whose Turn it is to go to Prayer in the Evening absent himself & have not procured another to officiate for him he shall 'orfeit 6d. or take his Turn twice together & if any Person who had expressly undertaken to supply ye place of another fail to attend he shall incur this Penalty & ye other to whom he stood engaged shall only forfeit for Ordinary Absence.

# Sect. III. OF THE HOURS PLACE & ORDER OF MEALS.

- 1 The Time of Breakfast is to be from the End of Family Prayer in ye Morning till five Minutes before Ten.
- 2 It is to be eaten either in ye Hall or ye great Parlour a Blessing having first been asked by the Senior Pupil prest at each Table if the Assistant Tutor be not at one of them.
- 3 They that chuse Tea in ye Morning may either breakfast with the Tutor in his Parlour or at the other Tea Board in the great Parlour, Each in that Case providing his own Tea & Sugar in a just proportion as ye Company shall agree.
- 4 Dinner is to be set on the Table precisely at Two, when every Student is to be in the Hall before ye Blessing is asked & not to leave ye Room till thanks be returned.

5 Supper is to be eaten in the Hall between the Conclusion of Evening Prayer and nine o'Clock after wh ye Table is to be cleared, & if it happen to be cleared before any Student not having supper before may Command his Supper there till that Time.

6 Neither Breakfast Dinner nor Supper is to be carried into any Room besides that appointed for ye Family Meal except in Case of Sickness & no Commons are to be delivered out at other Times.

7 As making Toasts & Butter & Toasting Cheese has been found to be more expensive than can conveniently be afforded on ye usual Terms here that Custom is to be disused except by ye Parlour Boarders.

8 No Food is to be dressed in the Kitchen but by ye Direction or Permission of ye Mistress of the Family.

9 That ye Servants may not be hindred in their Business none of ye Students are on ye Penalty of forfeiting an half Penny each Time to be in ye Kitchen before Morning Prayer, nor from twelve at Noon till ye Dinr is served up nor from seven in ye Evening till supper is intriely carried into ye little Parlour. And during these Seesons of Exclusion the Kitchen Door shall be bolted whenever ye Cook shall think fit.

# Sect. IV. OF SHUTTING UP Ye GATE & RETIRING TO BED.

1 The Gate is to be locked every Night when ye Cock strikes Ten & the Key is to be brought to the Tutor or his Assistant & every Pupil who come in after that Time is to forfeit two pence for every Quarter of an Hour that he hath exceeded Ten.

["A Qr after" following the word "Key" have been struck out.]

2 If any one go out of the House without express Permission after ye Gate is locked his is to pay a Shilling for such Offence & should any one get into ye House irregularly after ye Door is Locked he & each Person assisting him in such irregular Entry must expect that immediate Information will be sent to his Friends.

[This rule has been altered. Originally it referred to getting through the windows. A fine of 1s. was then inflicted for a first offence.]

- 3 If any Pupil procure a Key for ye Gate he shall not only forfeit it as soon as discovered but be Fined Half a Crown.
- 4 If any one keep a Guest beyond half an Hour past ten he shall forfeit for every Quarter of an Hour wh such Guest stays as if he had staid abroad himself.
- 5 If any one Stay out all Night & do not ye next Day of his own Accord take an opportunity of acquainting the Tutor or Assistant wh it & giving Reason for so extraordinary a conduct he must expect that if it afterward come to ye Tutors Knowledge an immediate Complaint will be lodged wh his Friends without any previous Notice taken of it to him.

["Some sufficient" before "Reason" have been struck out.]

6 An Account is to be brought to ye Tutor every Saturday Morning by ye Person who has kept the Key of the Gate ye preceding week of every one who has been let in during yt Time after ten a Clock.

# Sect. V. BULES BELATING TO YE CHAMBERS AND CLOSETS.

- 1 That the Chambers & Closets be chosen by Persons paying ye same Price according to ye Seniority of Classes & that if any Question concerning them arise between Persons of ye same Class who are Boarders on ye same Terms it be determined by Lot.
- 2 Every one entering on any Chamber or Closet is to acquaint the Tutor wh ye Number of it & to continue in it till he give Notice to ye Tutor of his Purpose to exchange it & have his approbation as to ye Regularity of that Exchange.
- 3 That when any Student leaves a Chamber or Closet he desire ye Tutor to go wh him into it that it may appear it is left in good Repair or that if it be not proper Measures may be taken for fitting it up for ye Reception of ye Person who may next succeed; or for locking it up, if ye Tutor judge it more convenient that in present Circumstances of ye Family it should be kept uninhabited, or converted to any use different from what it has formerly had.
- 4 That if Windows be broke, Furniture wantonly demolished, or any other Hurt be done to ye House by ye Fault of any of ye Pupils, ye repair of such Damage be charged to ye Person by whom it is done.
- N.B.—This extends to ye Instruments of ye Apparatus & even to any Detrimt wh may arise to them by ye Carelessness of any Person by whom any of them may be borrowed or taken out of their place.
- 5 No Workman is to be employd in any Apartment of the House without express Leave obtained from ye Tutor, & settling it wh him, at whose Expense such Work is to be done.
- 6 Empty Closets & Chambers are to be kept lockd up, & ye Keys to remain in ye Tutors Keeping.

### Sect. VI. RULES RELATING TO Ye LIBRARY.

- 1 Every Pupil is to pay a guinea to the Library when he enters on ye Second Year of his Course if he propose to go thro ye whole but if he purpose to stay only two Years he is to pay but half a guinea & that from ye Time that he enters on ye Second Half year.
- 2 Every one that takes a Book out of the Library is to make a distinct Entry of it in ye Library Book prepared for that purpose adding his Name at length is in consequence of that Entry to be accountable for ye Book while it stands under his Name.
- 3 When he brings in the Book (wh he is always to do at three a Clock every Saturday in ye Afternoon if not before References excepted) he is to return it into its proper place in ye Library blotting out ye Entry he had made of it And in Case either of these Rules are neglected ad is to be forfeited for each Book.
- 4 Reference Books belonging to any Class may be laid together on the Shelf over ye Writing Desk & enterd by ye word [above] Substituted for ye Name of the Person who had them last in his Possession; if that Person be not ye last in ye Class, in wh Case he is to put them into their Proper Places & when any one in a Class delivers those Reference Books to another he is to change ye Name or remain Accountable for ye Books,

5 No Dictionaries Lexicons or Commentators not referd to in Lectures are to be taken out of ye Library without express Permission of ye Tutor on ye penalty of forfeiting two Pence for each Book.

6 If any Book be found in any Room above or below & ye Person undr whose Care it is be not in ye Room ye Person under whose Name it stands shall forfeit two pence for every Folio or Quarto &

a Penny for every smaller Book.

7 The Library shall be looked over every Saturday at three in ye Afternoon by the Monitor of ye week essisted by ye Person who is to succeed him a Catalogue is then to be taken of all the Books which are wanting to be called over a Quarter before Seven in the Evening & every Student not attending at that Time shall forfeit a Penny distinct from any Forfeiture for being afterwards absent from Family Prayer if such Absence should happen.

8 When the List has been called over every Student shall be interrogated as to those wanting & if any be found in his Custody of wh on such Examination he have not given regular Intelligence he shall forfeit Six

Pence for every such Book.

9 The Forfeits collected at these Times for offences agt the Laws of ye Library shall go to ye Monitor, & any forfeit to be paid by ye Monitor himself shall go to ye Person who is to succeed him in his Office.

This rule has been altered. Originally half the

fines went to the Monitor.]

10 If any one take away the Pen or Ink out of ye Library, or the Library Book except wanted in Class or ye Catalogue of Books out of ye Library he is to forfeit six Pence.

# Sect. VII. RULES RELATING TO Ye OFFICE OF THE MONITOR.

- 1 Every Academical Student in the Family is to be Monitor in his Turn excepting only the Senior Class for the Time being & if any of them shall in his Turn chuse to officiate as Monitor his Assistance shall be thankfully accepted.
- 2 The Monitor is to call up every Student at six a Clock in ye Morning Winter & Summer Vacation Times only excepted & having rung the Bell twice at ten Minutes after six is to call over all ye Names distinguishing in his Bill those who are absent & for every Quarter of an Hour wh he delays he is to forfeit two pence. He is also to call over his List before Morning & Evening Prayer as above as also immediately before all Lectures appointed for ye whole Academy together & and if he fail to do it or to provide some other Person to supply his Place he is to forfeit Sixpence for every such Failure.
- 3 He is to review ye Library on Saturday at three in ye Afternoon & to call over ye Catalogue of ye Books wanting according to Sect VI. no 7. under a Forfeiture of a Shilling & he is then to see that a Pen & Ink be left in ye Library for publick Use.
- 4 He is to lay up ye Bibles & Psalm Books after Prayer in the Cupboard in the long Prayer & as an Acknowledgement for that trouble is to claim a Farthing for every one who shall neglect to bring his Psalm Book with him at those Times, if he choose generally to keep it in his Closet.

5 The Monitor is to have an Eye on ye Door to see whether any one goes out during Divine Service & to inform ye Tutor of it & is to send ye Junior Pupil prest to call ye Tutor if in ye House as soon as he begins to call over ye Names.

# Sect. VIII. RULES RELATING TO CONDUCT ABROAD.

- 1. No Student is to go into a Publick House to drink there on Penalty of a publick Censure for ye first Time, & ye Forfeiture of a Shilling the second; unless some particular Occasion arise which shall in ye Judgement of the Tutor be deemed a Sufficient Reason.
- 2 No one is to begin a P M at any Place in ye Town without the Knowledge & Approbation of the Tutor.
- 3 If any one spread Reports abroad to ye Dishonour of ye Family or any Member of it he must expect a Publick Reproof & to hear a Caution given to others to beware of placing any Confidence in him.

# Sect. IX. MISCELLANEOUS RULES NOT COMPREHENDED UNDER Ye FORMER SECTIONS.

See ye Addenda [this line is an interposition].

3 When the small Pecuniary Fines here appointed evidently appear to be despised they will be exchanged for some extraordinary Exercises which if they are not performed must occasion Complaint to the Friends of ye Student in Question; for the Intent of these Laws is not to inrich ye Box at ye Expence of those who are determined to continue irregular, but to prevent any from being so.

[Originally No. 1.]

4 If any kind of Rudeness & Indecency of Behaviour be practised the of such a sort as cannot be particularly provided for by such Rules & the Tutor admonish the Offender for it publickly or privately without Effect, it must be expected that out of Regard to ye Credit & Comfort of the Society he will endeavour to engage the Interposition of such other Friends as may be supposed to leave a greater Influence over the Student, whose Misbehaviour is apparent to him; & he concludes that this will be esteemed by all equitable Judges an Act of Kindness to the Society & the Publick.

[Originally No. 2.]

5 Accounts wh ye Tutor are to be balanced twice a year, & all Bills from Tradesmen if such there be are to be delivered in to ye Tutor by ye Persons from whom they are due at the Seasons at wh they respectively know their Accounts are to be made up.

[There was an addition to this rule, really a reflection on the evils of long reckonings.]

[Originally No. 3.]

6 No Student is to board abroad unless at ye Desire & under the Direction of the Tutor. And those who do so board abroad are nevertheless to attend Family Prayer & Lectures at ye appointed times.

[Originally No. 4.]

7 The News bought for ye Use of the Family is to be paid for out of ye Box.

8 Six Pence is to be allowed from ye Box weekly to-wards ye Support of the Charity School & the Remainder of the Cash (excepting only twenty Shillings to be reserved in Bank) at ye End of Every Year shall be disposed of in Books or Instruments for ye apparatus according to ye Vote of ye Society to be determined by ye Majority of Votes, in which every one who is ending his second Year shall have two Votes & the rest but one. This Distribution to be made at ye Beginning of the next long Vacation.

9 In the Absence of the Principal Tutor the Assistant Tutor is to be regarded as his Deputy & ye same Respect to be paid to him by seniors as well as Juniors, & his Decisions in relation to all Forfeits becoming due

upon these Laws is to be lookd upon as final.

10 It is always to be understood as a most important Part of the Trust reposed in ye Assistant to inspect ye Behaviour of the Pupils with Regard to these Laws & to give faithful Intelligence to ye Tutor of the Violation of them when it comes to his Knowledge, as also of any other Irregularities of Behaviour wh may affect the Character Comfort & Usefulness of any Students belonging to ye Society.

N.B. If any Gentlemen not intended for ye Ministry think fit to do us ye Honour to take up their Abode amongst us whatever their Rank in Life be it is ex-pected & insisted upon that they govern themselves by these Rules excepting those wh directly relate to exercases preparatory to ye Ministry in wh Family Prayer on common Evenings is included wh is required for their own Sakes as well as that of ye Family to whom the Admission of such might otherwise prove an Inconvenience.

### P DODDRIDGE DD. Dec. 10th 1743

T. BRABANT

We whose Names are hereunto Subscribed do hereby Declare our Acquiescence in these Constitutions Orders & Rules as the Terms of our Respective Admission into or Continuance in the Academy at Northampton.

Thos Ellis John West John French John Hanmer Thomas Hancock Danl Baker Andw Parminter Thos Clarke Sam Fenton John Spils: Witton T Laugher John Gardner Richd Gardner John Godwin Thos Greaves Aw Kippis Thos Tyndale Wm Warburton Jo Fergusson Malachi Blake Benjn Wills Peter Fahyan John England David Gardiner John Holland Edward Penry

Samuel Lyde Edward Middlecott Thos Watson Richd Jones Wm Holman Wm Lincolne Samuel Clarke Jabez Hyrons Thos Hirons John Colston Jno Cogan H Somerville Josiah Follett David Graham Archdale Williams Jerh Tidcombe Henry Hoghson William Renkine Geo Birch Wm Farr David Kennedy John Houghton Thos Urwick John Heap Wm Besly

### ADDENDA

to Sect 1 ad fin, 15. The first Thursday in every Session ie after ye long Vacation & that at Christmas Exercises are to be appointed to each Student of the three upper Classes.

[This addition is erased.]

To Sect. 1. 15. The Neglect of transcribing a Lecture is to be lookd upon & punished as if Neglect of Preparing an Exercise.

16 As a Security for ye Forfeits to be paid on these or other Occasions each Student is at ye beginning of a Session or wn he enters ye Academy to deposite five Shillings in the Hands of the Assistant Tutor & ye same Sum again when that is forfeited but whatever remains unforfeited at the End of a Session is to be returned to him.

17 Forfeitures in Question are to be adjudged & registered at 8 every Saturday Morning & no Excuses are to be heard by those who are not then prest to ansr to their Names & offer them.

Subscriptions to ye Laws continued

Nics Clayton Clemt Glinn Jas Taylor Wadswth Busk Ebenezer Radcliff Henry Cutler Henry Beman Pierre Rocquette Willm Blake Joseph Gellibrand Joseph Brown Newcome Cappe

### DR. DODDRIDGE'S ACADEMY.

Among the MSS. of the late Dr. Raffles, of Liverpool, was a letter of Samuel Mercer, who was for someyears minister of Chowbent, Lancashire, and who was trained at Dr. Doddridge's Academy, Northampton. The letter is of singular interest from the side-lights it throws on life in the Academy. Samuel Mercer was a son of Mr. Joseph Mercer, of Allerton, near Liverpool, an influential layman a long the Nonconformists of the neighbourhood in the early part of the eighteenth century. The letter has been recently published in the sixth volume, pp. 101-2, of Mr. Nightingale's "Lancashire Nonconformity." It is as follows:—

Novr 12, 1750.

"Hond. Parents,

"I recd your last, which I had intended to have answered sooner, had I not had so much business upon my hands, which to have omitted would have been to my disadvantage, &c. As for seeing you and my brother at Northampton I should be extremely glad, but, perhaps, you may think that may be an excuse for my not coming home, for, I will assure you I cannot go to London along with you, for our vacation will begin the latter end of June, so that if you come it will but be unnecessary charges for you to come through Northampton, but I should be very glad if you would send me word in your next letter whether you would have me come home or no, &c.

"If I have been extravagant in my expences I am not sensible of it. You see always all my bills that are of any importance, and as I have sent you some en-closed in this letter, which I hope you will have no objection to. [Unfortunately the bills do not seem to have been preserved.] The everlasting which you see is for two pair of - waistcoats, one pair of which I have worn out almost, and my gown is so far gone that it will scarce last me till a few weeks longer. I have bought a new wig, which I stood in great want of. I wore my old one till it was not worth a penny, and that wig which I had when I came first is almost done. And I have bespoke a new pair of boots, which I cannot possibly do without, for if you knew what I undergo by going into the country towns to repeat sermons and pray. It happened I and another of my fellow pupils were gone out to repeat a sermon, and being without boots we were two hours in a storm of rain and wind. We were lost in a country where we did not know nothing at all of, so that I think it is not only useful but necessary to have a pair. I have, according to your desire, bought a quantity of coals, of which I have bought 10 Hund., which cost 12s., which I borrow'd of my mistress. I should be very glad to know, in particular, whether Mr. Harding preached from that text, and whether he has converted any of the new notioners by preaching. I should be very glad if you would desire Mr. Harding to let me have a few of his most orthodox sermons to go to repeat. I wish you would be so good as to ask him that favour, if you think it would not be improper. If he could I hope you would send them immediately. Let me know in your

next how the affair is, since sermons of the same kind are so very scarce that we can scarce light of a book to write a good sermon out of, but one or another has heard. Pray let me know in this particular the next letter. And I should be very gled if you would send me my watch, and send me a box with a few of your best books, which will be the most convenient for me, as soon as possible. And let me know how my brother Robert goes on, whether he is gone to St. Helen's School, and if he is pray dont, and I earnestly beg you would board him at William Claughton's, for if you do, so young as he is, he will certainly be ruined; for I have seen the many dangers and difficulties, and have wondered since how I broke through them; so that for your own happiness, and his everlasting happiness, do not send him thither, for if I thought you would send him thither I should never be easy, &c. So I must beg leave to conclude with my respects, as due.

From your very dutiful son, S. MERCER."

Then there follows a kind of postscript, addressed to the father slone, containing almost, as if it were a modern lady's postscript, the most important part of his letter:—

"Dr Father,—I should esteem it not only as a great favour, but as a great honour paid to me, if you would be so good, as it is for my interest, to make a present to the doctor of a couple of Cheshire cheeses, not strong, but mild and fat, which will be very acceptable to the doctor, as he provided me a tutor last year, and I do not know whether he will be paid for it, and likewise, if you please, that I should make a present of something about a crown value, to the Drs. assistant, who, when he should have been taking recreation, has been instructing me, so that it would be a means of my further improvement: and likewise to send my Dame, for she is a widow, and she behaves very well to me. I hope, father, you will not forget. And I must beg the favour in particular to send a Cheshire cheese to one of my particular acquaintance, a shop keeper, where I buy my stockings, and where I am positive of it, I am used as if I were almost some of their family, whose son I have under my care to teach Latin, and, who, if it lay in their power, would help me in the greatest extremity, who have made me several handsome presents, and sell me their goods, as I have seen with my own eyes—a pair of stockings I have bought 6d. cheaper than they have sold to any one of our gentlemen—who are very religious people, not those who cant people out of their money, and give them fair words."

Mr. Mercer, the elder, was a farmer and cheese factor; hence the strong appeal to him for Cheshire cheeses. The Mr. Harding referred to was at the time minister at Toxteth Park, Liverpool, at what is now known as the Ancient Chapel. The habit of exchanging sermons and preaching them, from other curious evidence in letters of the period, seems to have been not uncommon among a certain section of the ministers.

In Doddridge's Diary of 1749 there is an entry: "God has been pleased this year to make the largest accession of students to my academy that it has ever received in any one year, I think fifteen in number." Doddridge names them, and young Mercer is in the list. That he was then young is evident from the fact

that he died September 27, 1786, in the fifty-fourth year of his age. He was only then between sixteen and seventeen vears of age, when admitted to the Academy. In 1754 Samuel Mercer left the Academy for the beginning of his ministry at Tockholes, Lancashire, when he was not much more than one and twenty. By this time, however, had occurred the death of Doddridge, and Mercer had been transferred to Daventry, where the Academy was carried on by Dr. Ashworth.

Notwithstanding the influential position of Mercer's father among Lancashire Nonconformists he seems not to have been able to meet all the expenses of his son's education at Northampton; which may explain the son's anxiety over his necessary personal expenditure. There is a touching entry in Doddridge's Diary: "Whereas I did, at the beginning of the last year, make a solemn surrender of a tenth of my ordinary income to the service of God, I find, upon a review, that upwards of twenty guineas have been this way employed; whereas the income of my people and estate, presents included, has not been above a hundred and fifty pounds more than by pupils, of which more than one-tenth has been given in the education of four of my pupils"—and then come their names—"Walker, B. Strange, Mercer, and White." To this may be referred Mercer's expression, in the nostcript to his father, "he provided me a tutor last year."

Several of the students admitted with Mercer seem to have achieved some eminence. One—Mr. Murray—was afterwards Earl of Dunmore. Sir Henry Houghton, of the famous Houghton Tower in Lancashire, was probably a fellow-student of Mercer's. One or two who were admitted at the same time with him were from Holland. The high repute of the Academy had extended to other countries.

T. GASQUOINE.

# DR. DODDRIDGE and FOREIGN MISSIONS.

Mr. Taylor has in his collection a copy of the remarkable sermon of Dr. Doddridge on "The Evil and Danger of Neglecting the Souls of Men." This copy is of the edition published in 1819, edited by the Rev. G. Burder, of Camberwell, so well known by his deep interest in Home Missions. The sermon, as the title page shows, was preached at a meeting of ministers at Kettering, Oct. 15, 1741. It is characterised by the simplicity and ferrour usually found with Doddridge. There is evident a deep anxiety lest occupation in studies, or other lawful and even obligatory pursuits, should lead the pastors of souls to neglect personal dealing with those under their charge. Of deeper interest now, however, than the sermon itself, is the preface. This is by the editor, but it makes much detailed allusion to an earlier preface by Doddridge himself.

I: is first stated that the sermon, though preached in Kettering, was dedicated "To the associated ministers of Norfolk and Suffolk," before whom first of all, in the previous June, the Doctor had laid the heads of a scheme which he was then forming for the revival of religion in his own neighbourhood. Of this scheme the ministers highly approved, as did several others in London. In the following August it was laid before a meeting of ministers in Northampton, when it was agreed that it should be fully considered at their next meeting in October, which was the meeting at Kettering, when the sermon referred to was preached.

In the Doctor's dedication of his sermon, he recounts the several heads of this scheme, and the resolutions arrived at. They begin with urging that every minister should preach one Lord's Day on Family Religion, and another on secret prayer; the families of each congregation are to be systematically visited by the pastor, the names of the heads of families, the children, the servants, to be carefully registered, etc., etc. But at the conclusion the Doctor appeals to the ministers on a matter he had not mentioned to them when he met with them; and this is of the deepest interest, for we find this large-hearted man devising a scheme for bringing the needs and claims of the very heathen to the hearts of the Christian Oburches. He puts the "Quere," "Whether something might not be done in most of our congregations towards assisting in the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land." Here, eighty years before the great philanthropic movement which led to the formation of our Foreign and Home Missionary Societies, we find the idea distinctly germinating in the mind of this remarkable man. Doddridge formulates a scheme for the establishment of these distinct societies in separate congregations. He proposed a form of covenant commencing:—

"We, whose names are subscribed, being moved, as we hope and trust, by a real concern for the Pro-

pagation of the Kingdom of Christ in the world, have determined to form ourselves into a Society for that end, on the following terms."

Then follow eight resolutions, which may be thus briefly indicated:

- (1) "Daily private prayer is to be offered for the success of all the faithful servants of Christ, who are engaged in the work of the advancement of the Gospel, especially among the heathen nations."
- (2) At least four times a year there shall be special meetings for prayer, with the same object, in the places of worship.
- (3) Sometime is to be then spent "in reviewing those portions of Scripture which relate to the establishment of our Redeemer's Kingdom in the world."
- (4) Information is, if possible, to be given at the quarterly meetings from those engaged in the work: the minister is to be requested to keep up such correspondences.
- (5) Every one at these meetings will seek to "contribute something, be it ever so little, towards the carrying on of this pious design." A treasurer and four trustees are to be appointed.
- (6) The pastor, if a member of the society, is to be one of the trustees, etc.
- (7) After the first meeting, members are to be admitted by the consent of the majority of the society present, at some stated meeting.
  - (8) Minutes are to be taken, etc.

Dr. Doddridge's design was for the formation of many distinct Congregational Societies; but is it not clear that he was the instrument of sowing the seeds that in a little while were to spring up in those great movements which have made the Nineteenth Century a century of Christian Missions?

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In answer to the last question: Do you propose to abide in this work so long as you apprehend that you may glorify God most by so doing? there is a pathetic note pointing to the days of persecution as possibly not over: "I regard the work of the Ministry so delightful and so important, that I purpose never to desert it, either from a Regard to Ease and carnal pleasure on the one Hand, or to Sufferings and Persecutions on the other. I hope I can look forward to either, and say with something of the temper of that excellent Apostle, whom I would always study that I may always imitate, 'None of these things move me, neither count I my life dear to me that I may finish my course with joy and the ministry which I am receiving from the Lord.'" With these solemn and tender words the young minister closes his vows. How faithfully they were kept the story of his life makes clear.

The closing words of the "Confession" likewise are noteworthy, as setting forth the spirit that was always seen in the man. "This I offer not as a complete abstract of the Christian Revelation, but as such an Account of my own Belief as the Occasion required and present convenience would admit. I have nothing farther to add, but that tho' I have us'd some humane Phrases which seemed to me properly to express the sense of Scripture, yet I would by no means offer any of them as a Standard by which opinions are to be tried, nor quarrel with any who may not be thoroughly satisfied with them. For it is one very important Article of my Faith that I am bound in Duty effectionately to esteem and embrace all those who practically comply with the Design of the Revelation, and Love our Lord Jesus Christ in sincerity, how much so ever they may differ from myself in their Language or their Conception about any speculative Points."

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### THE MARKET HARBOROUGH CHURCH.

The church at Market Harborough dates very nearly from the Ejectment of 1662. Matthew Clarke, deprived of the living of Narborough, was the pastor of a dissenting congregation in Market Harborough in 1673. This dissenting church may have been formed eleven years before by Thomas Lowry, the ejected minister of the parish. Mr. Clarke was to preach at Ashby in the morning, and at Harborough in the afternoon. In 1684 and subsequent years Mr. Clarke was assisted in his pastoral duties by his son, also named Matthew. The son removed to London, where he died in 1726, the father died at Norwich in 1708. Mr. Clarke was succeeded by the Rev. David Some, who it is believed was for a short time his assistant. He took the sole charge of the church in 1709. Doddridge, while minister at Kibworth, went to reside at Harborough with Mr. Some; and in 1825 the arrangement was made of a joint pastorate of Harborough, Ashley, and Kibworth. Doddridge frequently preached at Harborough, in the Old Meeting House, in Bowden Lane. There, too, stood, on part of the site of the present Independent Chapel, the Academy which was founded by Doddridge at the urgent request of Mr. Some, but which remained there so few months before its removal to Northampton. The Harborough Church, therefore, has a lively interest in the bi-centenary celebrations at Doddridge Church, Northampton. They rejoice with their Northampton brethren, and bear tribute to the memory of Dr. Doddridge, giving thanks to God that He so richly endowed him and so largely used him. The church at Market Harborough claim not only their share in the wealth which God dispensed through Doddridge to the universal Church, but some special share in it by reason of the doctor's connection with them. Among Dr. Doddridge's many publications is "Sermons to Young Persons" on six subjects (1735) dedicated "To the Young Persons belonging to the Dissenting Congregations at Hinckley, Harborough, and Kibworth, in Leicestershire, and at Ashley, and Northampton."

After Mr. Some's death in 1737, there were several short pastorates, among them being that of Mr. Isaac Wilkinson, one of Dr. Doddridge's pupils. Stephen Addington, D.D., another student of Doddr'dge's, commenced a pastorate of 28 years in 1753. He left Harborough in 1781, to become tutor at the Mile End Academy. The succeeding ministers were Rev. George Gill, 1782—1818; Rev. William Gear, 1822—1830; Rev. William Wild, 1831—1835; Rev. Henry Toller, 1836—1859; Rev. William Clarkson, 1861—1871; the Rev. W. E. Morris, 1872.

### SERVICE AT MARKET HARBOROUGH.

In view of the celebrations at Northampton of the bi-centenary of Doddridge Congregational Church, and the connection of Dr. Philip Doddridge with Market Harborough Independency, the pastor of the Congregational Church (Rev. W. E. Morris) preached a sermon having special reference to the double event, or Sunday morning [Sentember 22nd 1895] The a sermon having special reference to the double event, on Sunday morning. [September 22nd, 1895.] The hymns sung were all composed by Doddridge, the one before the sermon being the familiar "O, God of Bethel, by whose hand." The rev, gentleman took as the basis of his discourse 1 Corinthians, iii., 21 and 22, "Therefore, let no man glory in men. For all things are yours: whether Paul, or Apollos, or Cephas, and the world or things present. or the world, or life, or death, or things present, or the world, or life, or death, or things present, or things to come; all things are yours." At the outset Mr. Morris conveyed to his congregation an invitation from Northampton to join in the celebrations there during the week. Prominent among the men of God, he said, who would be upon the lips of those attending the hierartenery services would be of those attending the bi-centenary services, would be that of Dr. Philip Doddridge, who was pastor of Castle-hill, Northampton, from 1729 to 1751. It was an interesting thing for any community to know that a sister church was celebrating such an event, but apart from and above any such interest they might feel in this particular event as marking a very important era in church history, they at Market Harborough were interested in a way that no other Christian Church was interested by reason of the bond of sympathy that there was between that church and Doddridge Chapel. Dr. Doddridge, he reminded them, ministered to that church (Market Harborough) as a co-operator with the Rev. David Some in 1725. A picture of the Market Harborough Church bone in picture of the Market Harborough Church hung in the vestry of Doddridge Church, and in the Harborough vestry was a picture of Dr. Doddridge. He would like them to give voice to the fact of their rejoicing on this occasion with the gladness that filled the hearts of their Northampton brethren, praying to the Great Head of the Church that His benediction might be upon them. Some of them were going to Northampton on the following day, and they would be glad to take a message of sympathy from Harborough. In response to the rev. gentleman's request, the whole congregation gave token of assent to this suggestion by rising in their places.

The sketches of the old Meeting House and the old Manse, at Market Harborough, by Mr. H. D. Turner, are, by permission, reproduced from "The Album of the Northamptonshire Congregational Churches," by the Rev. T. Stephens, B.A.



## Appendix B.

### NOTES AND CORRECTIONS.

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### THE NORTHAMPTON CHURCH COUNCILS.

- 1136. Northamptoniense; of Northampton, 29th of March, wherein the archdeacon Robert was elected bishop of Exeter.
- 1164. Northamptoniense; of Northampton, 13th of October, wherein the archbishop of Canterbury was condemned as a perjurer and trai-
- 1176. Northamptoniense; of Northampton, 25th of January, wherein the archbishop of York endeavoured to compel the Scotch bishops to acknowledge his jurisdiction.
- 1177. Northamptoniense; of Northampton, in January, wherein king Henry II, restored to the earl of Leicester his lands which had been forfeited, substituted canons regular for canons secular in the church of Waltham, and concerted with the archbishop of Canterbury, the removal of the nuns of Fontevrault to Ambresbury.
- 1211. Northamptoniense; of Northampton, wherein King John was excommunicated by the papal legate.
- 1265 or 1266. Northamptoniense; of Northampton, wherein sentence of excommunication was pronounced against all bishops and clerks who had favoured Simon Montfort against Henry

Sir Harris Nicolas.

### THE CHURCH AND CIVIC AUTHOBITY.

There is preserved "The orders & dealing in the church of Northampton established & sett up by the consent of the Bishop of Peterborough the Maior & brethren of the towne there & others the Queenes Maties Justices of Peace within the said Countie and Towns

taken & founde the 5th daie of June 1571." The orders are sixteen in all. Number 7 ordains a "generall comvnyon" once every quarter in every parish church in Northampton; and the eighth requires the minister and churchwardens to call at every house before hand to obtain the names of communicants; and if "dyscorde" is found to bring the "pties" before the Mayor and his brethren for "reconsylement" and correction. Number 9 says that the minister shall visit those who failed to "receave the comvnion accordinge to comen order"; and he and "the major &c." are to use means of persuasion. Number 13 reads: "There is also a wekelve assembly evry thursdaye after the lecture by the Maior and his brethrene assisted with the Mynister and other gentillmen appointed to them by the Bisshop for the correction of discorde made in the Towns wch faults are eche thursdaye psented vnto them in writinge by certain sworne men appointed for that cervice in eche prishe, so the bysshopes aucthoritie & the Maiors ioyned together being assisted with certein other gentillmen in Comyssion of peace yll lieff is corrected Godds gloary sett forthe and the people brought in good obedience."

State Papers Dom. Eliz., vol. 78. No. 38. 1571.

### LOLLARDISM.

"Anno 16, Ric. II. [1392-93].—A Complaint to ye King & Council, rgainst John Fox Major of Northt &c. exhibited in French by Richd Stormesworth Woolman; complaining yt ye sd Major hath psumed by colour of his Office to use Royal power & auctority of Holy Kirke in ye sd Town authorising ye Lollards to preach, maugre ye Bp of Lincoln & his Curates, notwithstanding their Inhibicons. That ye sd Majr is a Lollard. That ve sd Majr hath made ye whole Town of Northt in a manner to become Lollards, being vexatious to such as are not. That he brought in one Robt Braibrok a Chaplain an Herretick to preach in All Sts Church at Northt, maugre ye Bp &c. & one Parson of Wynkpole a Lollard to preach there, who ascended ye Pulpit, wn ye Viccar of ye Church, after the offertory, went to ye Alter to sing his Mass; whom ye sd Majr followed & took by ye back of his Vestment, to cause him to cease, or on possum. The sd Parson preach'd there his Lollardy in ye Afternoon too. . . That no action Lollardy in ye Afternoon too. . . That no action is there maintainable by ye Inhabitants against ye Lollards, during this man's Majoratty. . . That ye Comissaries of ye Bp of Lincoln dare not sit upon Lollardy in Northt, for fear of ye Major."

MS. Top. Northants. c. 9. pp. 154-6. Bridges' Collectn Bodleian Library.

"In the month of August [1557], Wm. Binsley, B.L. Chancellor to the Bishop of Peterborough, and afterwards Archdeacon of Northampton, pronounced sentence of death against one John Kirde (a native of Syresham, in this county), in the Church of All Saints, for denying the Popish transubstantiation; and in September following, by command of Sir Thomas Tresham, then sheriff of the county of Northampton, he was led by his officers to the stone pits without the north gate of the town, and there burnt. On being offered his pardon when fixed to the stake (by a priest of the name of John Rote,

then vicar of St. Giles's), on condition that he would recant, he replied that he had his pardon by Jesus Christ, &c."

Freeman's "History of the Town of Northampton."

The churchwardens of All Saints, Northampton, were excommunicated on January 12th, 1638, for disobeying the monition of the Archbishop of Canterbury. Calendar of State Papers, Dom. 1637-8.

### THE ORIGIN OF CASTLE HILL MEETING.

It would satisfy something more and better then curiosity if the origin of the mother Nonconformist Church in Northampton could be made perfectly clear. But the very obscurity that gathers about the origin is of itself sufficient to suggest that its date is possibly further back than has sometimes been supposed. It may be taken as perfectly certain that a Nonconformist congregation did not suddenly spring into existence in 1674 or 1675 when the Rev. Samuel Blower annears as the pastor.

It has been customary to suggest that, as Mr. Jeremiah Lewis resigned the vicarage of St Giles's at the ejectment, a number of his parishioners, who sympathised with him, helped to form a Nonconformist Church, and that this is the church which is now associated with Castle Hill. It may be well to examine this claim.

The late Mr. William Mobbs, so well known in Northampton, as an enthusiastic and painstaking ecclesiastical investigator, made a careful examination of the registers of St. Giles's Parish, and has left a detailed and very valuable paper on this subject. Mr. Taylor has forwarded these notes to me; and, at all events, three points may be taken as perfectly clear.

- Mr. Lewis did not conform in 1662.
- (2) Mr. Lewis very shortly afterwards was seized with mortal sickness, and died in December of the same year, as is shown in the following entry of the St. Giles's Register of Burials:
  - "December 1662, Mr. Jeremiah Lewis Vicker of the Parish was buried the xxixth day."
- (3) At that time there is no other Vicar, Mr. Lewis's successor not being appointed till 1663.

Mr. Mobbs suggests the possibility that the cause of Mr. Lewis's Nonconformity was his sickness, that is, that he was not able to incur the trouble that would be necessitated by all the necessary changes. In this case Mr. Lewis could scarcely be spoken of as a Non-conformist at all. Mr. Mobbs, however, makes the suggestion doubtfully; and I think other notes of his show how improbable it is. For instance, at the visitation of the Archdeacon of Northampton, held in Oct., 1662, the living of St. Giles's was entered as vacant, which could scarcely have been if Mr. Lewis was simply laid aside by sickness, and so unable to make the obligatory changes. But, further, in the churchwardens' accounts for 1662 and 1663, after the entries:-

Item Payd the parritor for bringing the book of Common Prayer

Item Payd for the Common Prayer Book ..... 0 10 8

followed by another bearing on the absence	0	£ t	he
vicar:			
Item payd for a quart of sack for Mr. Price's preaching, Sep. 28	o	1	8
Item payd for a letter of Sequestration			
Again in the Account Book of the St. Giles's	Ci	)ar	194
Estates appear the following entries:			
1661.	_	_	_
Dec. 24. Paid to Mr. Lewis	4	0	0
1662.	_		
May 16. Paid to Mr. Lewis	4	0	0
Aug. Mr. Lewis			
No date is given in the last line, no am paid, and the casting up of the column is			

No date is given in the last line, no amount as paid, and the casting up of the column is correct, without including any payment for August. The reason may be obvious if Mr. Lewis is no longer Vicar, One final record has to be noted. In the mandate for the induction of his successor, Mr. Poynter, in 1663, the living is said to be vacant by the "cession" (not the death) of the last incumbent. I think it must be clear that in August, 1662, Jeremiah Lewis was distinctly Nonconformist.

It does not follow, however, that his parishioners, or his parishioners alone, helped to form the first Nonconformist Church. The necessary changes appear in St. Giles's Church. Not only is the New Book of Common Prayer provided, and the "parritor" paid for bringing it; but we also read in the accounts:—

Item Payd for taking down the Presbeterian

And no longer have we such an entry as,

1662. Mar. 30. A Summons for ye Surplis... 0 0 4

There are, however, no clear records of any of the St. Giles's parishioners becoming Nonconformist. Of course, it is most probable that some did. It is not likely that such a ministry as Mr. Lewis's was exercised only amongst those who were not ready to share his Nonconformity. But in considering the conditions of a county town, it has to be remembered there was not only one parish in it. Although Dr. Simon Ford at All Saints' conformed, and Edward Pierce at St. Sepulchre's, and Edward Reynolds at St. Peter's, what was the condition of their parishes? There are plain indications of no small Puritan and Nonconformist elements for long remaining in the town after the well-known Puritan fervour of the sixteenth century, when Penry, Edward Snape, and Sir Richard Knightley were men of mark and influence in the town and neighbourhood

In 1640 complaint was made against Dr. Samuel Clarke, at that time Rector of St. Peter's, that he had sent a man to Upton Church to get the Communion table cut up and placed altar-wise, and he was ordered by the Government of the day to provide a new table as before, for the church, at his own charges. In 1635, on the other hand, Thomas Ball is charged by the Commissioner of Archbishop Laud with, among other irregularities, administering the Eucharist to non-kneeling communicants, and, though he indignantly denies the charge, his very defence shows that there were parishioners whose sympathies were with the Pres-byterian methods, for he offered to take his oath, and to prove by witnesses, that he had refused many of

that kind. As late as 1687, long after the time of Thomas Ball, there still are complaints of Presbyterian irregularities lingering, and Bishop Thomas Cartwright, of Chester, visiting his native town, where he had been a Grammar School boy, described how at all events some few, notwithstanding all his entreaties, would not come up to the altar for communion when he administered the Sacrament.

There is, however, one fact of which, I think, very special remembrance should be made. On February 15th, 1670-1, Dr. John Conant was instituted to the vicarage of All Saints. Now, who was this John Conant? And, still more, how came he, above all others, just at that time to be appointed Vicar of All Saints? It is well-known how, in 1661, when he was Rector of Exeter College, Oxford, he was appointed one of the members of the Savoy Conference, which had been called by Charles II., and how he sat there on the Presbyterian side. In 1662 came the Act of Uniformity, and Dr. Conant resigned his Rectorship. Not only was Dr. Conant a man of great learning—with a Latin pun, it had been said of him. "Conanti nihil difficile"—but he was of temper so moderate, and spirit so gentle, that men scarcely knew how to classify him ecclesiastically. "His temper was so much like that of his ejected brethren," says Calamy in the "Nonconformist's Memorial," "that he was generally ranked by both parties amongst the Presbyterians all his days." One writer was at a loss to account for his being a Nonconformist so long; but others wondered that he ever conformed at all. Soon after he had resigned his position in Oxford, Dr. Conant, for family reasons, the rector of St. Peter's being brother to his wife, came to live in Northampton, and in All Saints' parish. He was much beloved by the inhabitants, and his influence over them became very great.

Although we are assured by his son, who published a brief biography, that his father constantly refused to "lead on a party in the separation," yet he makes plain how close were his relations with those who were worshipping "in private congregations"; and the influence of his character and well-known opinions with his long hesitation about conformity, must undoubtedly have been very great among the people. After long thought, he conformed, and on September 26th, 1670, was ordained priest by his father-in-law, Dr. Reynolds, Bishop of Norwich, a man of kindred spirit, and who also, although by different steps, and at different dates, was first Nonconformist and then Conformist.

Immediately, many offers of preferment were made to him; but the vicarage of All Saints being vacant, and the gift of the living being then in the hands of those members of the Corporation who were parish-ioners of All Saints, they importuned him to accept it. He willingly consented, nor would anything afterwards induce him to leave a people so dear to him. I think the influence of Conant is a factor that cannot be overestimated in judging of the conditions and even moral forces which led to the formation of the early Nonconformist Church.

Mr. Taylor suggests the possibility of even an earlier date than 1662 for the beginning of such a church.

This is by no means improbable. To give an example from a more northern county of the Midlands, it is always stated that the Congregational Church of Oswestry, of which for nearly sixteen years I was pastor, was founded in 1662, its first pastor, as is quite clear, being Rowland Nevet, the ejected Vicar of Oswestry. But there are still existing gravestones in a little sacred plot near the site of its first meeting place, bearing the dates 1657 and 1658. Here seem to be indications of an earlier "gathered" church, or else of, at all events, some group of Nonconformists, who, as was not unusual in the time of the Commonwealth, buried their dead away from consecrated ground near their own homes.

In closing this note, it may be said, first, that Mr. Mobbs could find in the parish registers no support of the story given in Calamy that any Mr. Bennet ever refused the living of St. Giles's, and so made way for Mr. Lewis; or that the gift was ever in the hands of the Earl of Northampton. If true, no record, at all events, appears there; and, secondly, that Jeremiah Lewis was the son of an earlier Jeremiah Lewis, who was Vicar of All Saints' from 1616 to 1629. He was the author of a sermon which was published in 1619, under the title, "The Doctrine of Thankfulness; or, Israel's Triumph, Occasioned by the destruction of Pharaoh and his hoste, in the Red Sea. A sermon preached in the Parish Church of All Saints', in Northampton, November 5, 1618, by Jeremiah Lewis, Preacher of God's Word there." The title is puritanic in tone; the reference, however, is plainly to a celebration of the deliverance from the Gunpowder Plot; but to adopt a phrase of Dr. Halley's, there was no possibility of mistaking the festival for a Popish celebration. The younger Jeremiah Lewis would preach on Christmas Day, and this was not usual among the Puritans. Among the entries in St. Giles' Parish Register is:

1658 Paid for a pint of Sack for Mr. Lewis preaching on Christmas Day ...... 0 01 00

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"The Copy of a Letter Written from Northampton" (London, 1646), an eight-page tract, dated Northampton, January 28th, 1646, criticises statements "Which are very grosly misreported by the Diurnal, and Moderate Intelligencer." "The truth is," says the writer, "the County of Northampton are two much Preshyterian to be well spoken of in his books." The same pamphlet tells of Master Saltmarsh preaching at Alhallowes (All Saints' Church), Northampton, by command of "the Generall," and of Master Dell, "the Chaplain to the [Parliamentarian] Army," preaching there. A pamphlet by William Hartley ["The Prerogative Priests Passing-Bell," 1651] tells of the opposition of "Mr. Farmer, and Gore, &c., of Towcester," to Nonconformist preaching there, and of "Meetings" there. "Divers of the Separation met at Cornet Reads house in Towciter, and after one friend had exercised his gifts," the congregation became so large that they went outside, where "Farmer, Gore, and their adherents" attempted to create a disturbance.

#### RICHARD HOOKE AND JOHN HARDING.

In the Awards made by the Commissioners after the great fire of Northampton, 1675, is the following:

"Whereas the said Richard Hooke hath appeared in this Court of Judicature and by his owne Consent It was Ordered and Decreed that Two hundred and Twelve foote in length & breadth should be taken away from the ground whereon the house of him the said Richard Hooke lately stood in the Drapery to enlarge lane there leading out of the said Drapery into the Markett place which lane was over against the Swan Inn in the Drapery &c."

The lane leading to the Market Place can only be that now known as Osborne's Jetty. The Swan Inn was opposite: the passage leading to College-street Chapel retains the name for a portion of the site.

The Rev. E. N. Tom, rector of St. Peter's, Northampton. has kindly furnished the following extracts from the parish register recording the burials of Richard Hooke and John Harding:

"Richard Hooke Clerke was buried the first day of June One thousand six hundred and seventy nine."

"Mr. John Harding Minister of the Gospell was buried the 8th day of December 1690."

In Bridges' time there was a monument to each in the church, but neither now exists. They were inscribed:—

"Hic jacet Corpus Ricardi Hooke Artium Magistri et Servi Jesu Christi in Evangelio, Qui obiit tricessimo Junii 1679 Ætatis suæ 67.

Et Maria Hooke Uxor ejus Quæ obiit 8 Feb. 1691. Ætat. suæ 77."

"Mr. John Harding Minister of Jesus Christ Deceased December 6th Anno 1690."

If Bridges correctly copied the inscription on Richard Hooke's monument there is some mistake. The register says he was buried on June 1st, the epitaph that he died a month later. Such discrepancies, however, between monumental inscriptions and parish registers are by no means uncommon.

#### ROBERT MASSEY.

Robert Massey's residence is sufficiently identified by the following extract from the Fire Commissioners' Award already referred to.

5th February, 1676.

"Whereas the said Robert Massey hath lately Exhibited his Peticon into this Court of Judicature thereby setting forth That the Peticonr is Tenant by Lease to the aforesaid Dr. Wake Master of the said Hospitall and his Co brethren of a Messuage with the appurtenances late standing and being in the said Towne of Northampton on the East side of the Checqr. or Markett place there."

The Chequers' Inn was at the corner of Marketsquare and Abington-street. Chequer is an abbreviation of Exchequer. The "Chequer Ward" at Northampton was so named as it contained the office of the Exchequer. In 1209 King John moved his Exchequer from London to Northampton. The Chequers' Inn was within the Chequer Ward.

#### ROTHWELL CHURCH AND COLLEGE STREET.

College Street Church was formed at Lady Fermor's house in the South Quarter, just off Bridge Street, Northampton, on October 27th, 1697. In the Rothwell Church Book is this entry:

"1697, Nov. 2. The church consented, having heard the report of their messengers, to give the church newly constituted at Northampton the right hand of fellowship; but yet resolved to speak of it further on the Lord's Day."

Prior to this, members of the Rothwell Church met for worship at Northampton. We find in the Rothwell Church Book several entries for the year 1698 referring to differences between members of College Street Church and Northampton members of the Rothwell Church. The matters were duly enquired into by the Rothwell Church, as was meet that a sister church should. It was different with Castle Hill Church. One of the Rothwell members attended Castle Hill Church, and was forbidden. The entry in Rothwell Church Book, dated May 1st, 1699, reads:

"Ordered by the church that we write to Mrs. Hardin [a member residing at Northampton] to forbear any communion with Mr. Hunt's people [the Church at Castle Hill] at the Lord's table till she has satisfied the church from them that they are a church rightly constituted, and that they own this as a true Church of Christ."

How different to the entry dated February 1st, 1701:

"A letter ordered to be sent to Northampton to John Shelton, and another to the church there [College Street], to move them to a mutual and cordial reception of each other."

A month later, on March 2nd, 1701 [1700-1] is the following in the College Street Church Book:—

"Bro. Thos. Cooper & Bro. Jno. Payne order'd to go to the Church at Weeden to Enquire of them whether they hold Comunion with Mr. Hunts people [Castle Hill Meeting] or not."

Eight years later, in 1709, there was a spirited controversy over this matter, when Mr. Tingey was "set apart" at Castle Hill.

#### Page 7.

#### THE REV. SAMUEL BLOWER.

Calamy is responsible for the statement that the Rev. Samuel Blower left Woodstock for Northampton. Where he was for the few years prior to 1674 is at present totally unknown. He was probably not at Northampton in 1672 when the licences (page 6) were granted to Nonconformists. A licence, however, was granted on October 28th, of that year, to a Samuel Blower to be "a Congr. genall teacher [Congregational general teacher] of Sudbury, in Suffolk." The Congregational Church at Friars' Street, Sudbury, claim this Samuel Blower as one of their early pastors. They have, however, no further information about him than the issue of this licence. He evidently was not there long after the year 1672. "He [Blower] published a funeral sermon for Mese

"He [Blower] published a funeral sermon for Mrs. Elizabeth Tub, on Psalm xviii., 46. Mr. Wood is wholly silent about this good man, and several others,

which appears designed." (Calamy). No copy of this publication is to be found in any of our public libraries, nor is it known that a copy exists anywhere.

#### EARLY CHURCH MEMBERS.

The following is a list of the earliest Church members in the books at Castle Hill:

1694 Matthew Scott, died May 28, 1696.

William Burkitt, Bugbrooke Mary Burkett, died 1713 John Busworth, Duston

Thomas Dust

Richard Pendred

Died June 10, 1736. The oldest Member of ye Church when I came wh was 1729.—Doddridge.

Francis Lankford, Wootton

Wm. Maddock

Saml. Hillrand, Duston

Wm. Holloway, Hardingstone

Elizabeth Rappet

Thomas France, died March 13, 1719-20

Mary Tebut, Overstone Mary Hoby, Overstone

Hester Harris, Overstone Sarah Harris, Overstone, died April 27, 1706

Thomas Cooper, died November 1, 1697 Edwd. Hodgkin, died January 12, 169-

Samuel Welford, died March 12, 1699

Wm. Avery

Malcry Weston

From 1736 ye Father of ye Church. Died May 3, 1748.—Doddridge.

George Mason

Hester Garner, died July 9, 1708

Mary Woodford, died March 14, 1699

Ann Dunkley

Ann Oliford, died September 14, 1702

St sannah Singleton

Matthew Gibson
Dorothy Whithorn, died November 17, 1702
Eliza Scott, died 1710

Eliza Tebut, died April, 1695 Jane Barnes, died March 24, 1704

Ann Warden, died November 21, 1702

Eliza Fowler

Susannah Poole

Judith Wilby, died June 6, 1699

Ann Webster

Eliza Watts, died June 22, 1696

#### WILL OF THE REV. SAMUEL BLOWER.

"The last will & testament of Samuel Blower, of Abingdon, co. Berks, dated 16 June 1699. He appoints his cousin Robert Mash of Southam, co. Warwick & his nephew John Green of Boston, co. Lincoln to be executors. He bequesths to Elizabeth his wife all his houses and lands at Ensham, co. Oxford for her life & also a close of land near Banbury which latter is to go to Robert Mash on her decease. To his nephew Samuel Blower he leaves [10 per an. & the same to Dorothy Robinson (his nephew's mother) & her husband for their lives & after it is to go to another nephew Joseph Blower, Turner of London. After his wife's decease the property at Ensham which was settled upon him by marriage covenant is to go to his nephew John Green of Boston & to the heirs of his body and failing such heirs to his (J. G.'s) sister Mary Sherlock of Boston & the heirs of her body & failing such heirs to her also then the property is to go to testator's nephew Joseph Blower & his children & for the support of his brother & sister Tyboth of Rowel. All his books, writings & papers to be carefully preserved by his cousin Mash & taken into his custody except some English authors which his wife desires to have for her own use. His wife to have the use of all his goods as she pleases for her life & afterwards they are to be divided amongst his relations & she is to be at liberty to dispose of the green wrought bed & curtains & the silver salt & tumbler according to her pleasure. Any legatee who raises a dispute about this will is to forfeit his legacy. Witnesses.—John Payne, Richard Belcher, John Perry, John Holloway. Proved 18 Oct. 1701."

Archdeaconry of Berks, Reg. 19. fol. 24.

Page 8.

# THE REV. RICHARD DAVIS, OF ROTHWELL.

The first Church Book of the Independent Church of Bothwell commences in 1656. The Rev. John Beverly, of Scotland, was the first pastor. He was succeeded in 1662 by the Rev. Thomas Browning, who in turn was succeeded in 1689 by the Rev. Richard Davis. A native of South Wales, he became minister at Rothwell at the age of 31. His dismission from the London Church, of which he was a member, and his reception as pastor at Rothwell, seems to have been in accordance with the Nonconformist usage of the times; but he soon threw established forms to the winds, and set an example of the free preaching of the Word that made most of the neighbouring Nonconformist ministers recoil from him with horror. We have mentioned before that North-amptonshire was strongly Presbyterian. The Presbyterians continued many of the forms and manners of the Church of England they had left. Much importance was attached to orthodox precedents: they thought much of Church Government through the Churches. They were far removed from Congregationalism. But Mr. Davis had respect for none of these things. Whereever there were sinners to preach to, he was ready to Wherever there were a few worshippers ready to receive the sacrament at his hands, he was there to administer it. He travelled East and West, and North and South, preaching the Christian Evangel.

Members were added to his Church from all places within a circuit of very many miles. During the 25 years he was pastor, members were admitted to the Rothwell Church from 76 places in Northamptonshire, 14 in Bedfordshire, 24 in Cambridgeshire, 17 in Huntingdonshire, 7 in Leicestershire, and 2 in Buckinghamshire. He sent out many men without ordination to preach in the villages and towns; and even more than that, there is a list of 15 places (including Northamp-ton) at which Church Meetings of the Church were held outside of Bothwell. No wonder the staid pastors steeped in Presbyterianism were alarmed. Some of them circulated a monstrous libel about him, "A Plain and Just Account of a Most Horrid and Dismal Plague. begun at Rowell, alias Rothwell, in Northamptonshire." After the issue of this book, "The United Ministers in

and about London" sent some of their number to Kettering to hear evidence on a series of charges advanced against Mr. Davis. One of the charges was, "Mr. Davis and his preachers sent from the Church at Rothwell set up Meetings in very many counties, to the extent of about fourscore miles." The names of 29 places are added. One charge was that "Several of these Meetings are in or near the places where dissenting ministers have their stated congregations and Churches;" among them "Northampton, where Mr. Blower is." This was in 1692. It is worthy of note that the charge was not of founding Churches in these various places, but of setting up Meetings. The present College-street Church was at that time merely an five years later. The Rev. Samuel Blower, who left Castle-hill in 1694, was one of the ministerial witnesses against Mr. Davis. It is gratifying to know that Mr. Davis outlived the jealous aspersions cast upon him.

#### Page 10.

#### THE CHURCH DEED.

3rd May 1695.—Deed Poll under the hand and seal of Thomas Warner of Daventry in the County of Northampton.

Recites that Thomas Thornton late of the Town of Northempton gent deceased by his Will bearing date the 7th November A.D. 1669 amongst other things devised unto Mary Warner granddaughter of the said Thomas Thornton and her heirs All those his two messuages houses or tenements with their appurtenances situate in the said Town of Northampton in or near Castle Hills as by the said Will might more fully appear. That the said Mary afterwards intermarried with one — Talbott of London pewterer which said — (i.e. Talbott) and Mary were both of them since dead leaving behind them a daughter named Joyce their only issue whereby the said estate and premises descended to and were become vested in the said Joyce as heir at law to the said Mary her mother deceased.

That the said two houses or tenements were demolished and burnt down by a sudden fire which lately happened there the ground whereupon the same stood having ever since "laine wast" and yielded none or very little profit to the said Joyce. That the said Joyce being then an infant of 14 years and upwards had legally chosen and appointed the said Thomas Warner

her uncle to be her guardian.

The said Thomas Warner with the privity and upon the request and for the sole benefit of the said Joyce Talbott and in consideration of £26 for the use of the said Joyce to him paid by Thomas Dust of the Town of Northbon in the County aforesaid Richard Pendrick of the said Towne of Northton Currier William Burcott of Bugbrooke in the said County Yeoman John Buswell of Duston in the said County Yeoman Robert Chambers of the said Towne of Northton Gent John Sanders of the said Town of Northton Currier George Mason of the said Town of Northton Shoemaker and Thomas Rabbitt of Little Hoaton in the said County Grocer at sealing etc. (The receipt etc. acknowledged)—(The said Thomas Warner) had granted etc. and by those presents did grant bargain enfeoff and sell All that Toft piece plot or parcell of ground whereon the said two houses or tenements lately stood and late in the tenure or occupation of Widow Golby and Thomas Mawbut All which premises were situate in the parish

of St. Peters in the said Towne of Northton between St. Mary's Churchyard there on the South side thereof and a great Dung hill or place of rubbish on the North side thereof Together with all outhouses etc. And all the estate etc. And all deeds etc. To have and To hold the said Toft or plot of

ground and premises thereby granted and sold with the appurtenances unto the said Thomas Dust, Richard Pendrick, William Burcott, John Buswell, Robert Chambers, John Sanders, George Mason, and Thomas Rabbitt, their heirs and assigns. To the use of the said Thomas Dust and others. (naming them) and of their heirs and assigns for ever.

Usual covenants for title by the said Thomas Warner including a covenant that he would at the cost of the grantees cause Joyce Talbott as soon as she should attain 21 and in case she should happen to die before

then her heirs to execute further assurances.

Executed by Thomas Warner in the presence of Ann Wimbush and William Wallis.

Memorandum indorsed of livery of seisin by Thomas Warner to Thomas Dust for himself and the other grantees in the presence of "Will. Sharpe, Wm. Wallis."

#### Page 11.

#### BIBLIOGRAPHY OF THOMAS SHEPHERD.

Penitential Cries, in Thirty-two Hymns. Begun by the Author of the Songs of Praise and Midnight Cry; and carried on by another hand [Thomas Shepherd]. Licensed Sept. 12th, 1693. The Second Edition. London, 1693.

Mr. Sedgwick gives the first edition of the Penitential Cries as being published with Spiritual Songs, or Songs of Praise to Almighty God, by the Rev. John Mason, in 1692; but we have not been able to trace a copy. Eighteen Editions have been published, the last being by Mr. Sedgwick, 1859.

Several Sermons on Angels. With a Sermon on The Power of Devils in Bodily Distempers. By Thomas Shepherd. 1702.

Thomas against Bennett, or The Protestant Dis-senters Vindicated from the Charge of Schism. By Thomas Shepherd. 1702.

A Discourse of Schism. Written by Way of Letter to Three Dissenting Ministers in Essex, viz., Mr. Gilson and Mr. Gledhill, of Colchester, and Mr. Shepherd, of Braintree. With an Answer to a Book Intituled, Thomas against Bennet: or, The Protestant Dissenters Vindicated from the Charge of Schism. By Tho. Bennet. Cambridge, 1702.

Three Sermons on Separation, in Answer to Mr. Bennet's Discourse of Schism. By Thomas Shepherd 1702. These discourses are inscribed 'to the Dissenting Churches in Essex, with their bishops and deacons.' Thomas Bennett was rector of St. James', Colchester, from 1700 to 1716, when he resigned, and became vicar of St. Giles', Cripplegate. He was the editor of "An Abridgement of the London Cases," which was a series of treatises against the Dissenters, published by some of the London clergy in 1684.

Some Considerations on Mr. Bennet's Defence of His Discourse on Schism. By Thomas Shepherd. 1703.

An Answer to Mr. Shepherd's Considerations on the Defence of the Discourse of Schism. By Tho. Bennet. Cambridge. 1703.

A Treatise of Divine Worship. With a Preface containing an Account of the Antiquity, Occasion, and Grounds of Non-Conformity. Also a Postscript in Defence of a Book, entituled "Thomas against Bennet." By Thomas Shepherd. 1703.

Zaccheus's Conversion, in Several Sermons. By Thomas Shepherd. 1703.

Two Sermons: The First, Preach'd before an Association of Ministers [May 10, 1715]; The Second to Married People, Shewing the Mutual Helpfulness of that State. By Thomas Shepherd. 1715.

Discourses on Several Subjects: On Zaccheus's Conversion; Infant Baptism Made Plain; A Guide to Charity; A Discourse on Lots, shewing that all Use of Lots, in a Sportive Way, is utterly unlawful; On Christ's Agony in the Garden; the Loving Penitent; Faithfu' Ministers the Bridegroom's Friends; The Mutual Helpfulness requisite in a Married State; Eight Sermons on Angels; The Life of Shadows. By Thomas Shepherd. 1726.

#### THE REV. T. SHEPHERD'S EPITAPH.

Dr. Charles Stanford, in a letter to Mr. John Taylor, dated June 3, 1881, writes:

My dear Sir.

A little time ago I made enquiry, through a friend, as to whether any traces still exist of Thomas Shepherd, at Bocking, and the result may perhaps be a small item worth including in your Shepherd collections.

The correspondent, a stranger to me, says that Mr. Shepherd's name had passed out of memory there, but that my letter led to enquiry; and at length the moss was cleared off a stone near the vestry door, when the following inscription on it was made out:

"The lieth the Body

of
Thomas Shepherd
who died
January 1739
Aged 73 years
Pastor of this Church for
39 years

He was owned of God in the Conversion of many Souls."

This is all that can be made out at Bocking.

Fasthfully yours,

C. STANFORD.

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#### THE REV. JOHN HUNT.

The Presbyterian rigidity of Castle Hill was in part broken down during Mr. Hunt's pastorate. He was by no means a Congregationalist in the modern sense of the word. He was one of the absent ministers who were willing to give evidence at the Kettering Visitation against the Rev. Richard Davis. At that time he was pastor of the Church at Royston in Cambridgeshire. His neighbour and controversial opponent, the Rev. Joseph Hussey, pastor at Hog Hill, Cambridge, was one of the witnesses against Davis, but he afterwards expressed his regret at having opposed him.

that they sent to other Churches, but owned yt neither our Church, nor others were particularly nominated by their Church but that ye Church left it to Mr. Tingey & ye Deacons to send to what Churches they thought meet: & yt they sent for our Messengers to signify their desire of Comunion with us as a Sister Church, if we would, if not it should lie at our door, they further signifying that they could not hold Comunion with us, unless we did with them, because Comunion of Churches ought to be reciprocal: & so desired our Church might be acquainted herewith. Hereupon our Church considering hereof, unanimously declared (nem. constradic) & passed it into an Act: That they are willing & ready & think it their Duty to hold Comunion with them as a Sister Church & they can do it upon good grounds: But finding that (in order to our coming to a resolution about this matter) several things will fall in as requisite & necessary to be considered debated, which (for want of time) we could not now possibly do, ye Church resolwed to defer it till another opportunity, appointing Bro. Moore to acquaint Mr. Tingey herewith, & withall to tell him, That he, nor that Church, need not expect any Messengers from our Church at his Ordination (as desired) for ye reason above mentioned.

Thus it was that College-street was not represented at Mr. Tingey's ordination. A month later we find that College-street sent a "letter of Enquiry" to Castle Hill asking:

1. How their Church was first founded, whether according to Gospel Order, or not, & if there was any deficiency therein, whether it has since been repented of, & matters (as to that) rectified or not. And

2. Whether they allow their members to hear ye Ministers of ye Church of Eng. or not. Also

Ministers of ye Church of Eng. or not. Also
3. Whether they do profess & maintain Comunion
with we Presbyterian Churches (so called) or not.

with ye Presbyterian Churches (so called) or not.

Lastly, whether they judge it their indispensible duty (& consequently make Conscience thereof), strictly to observe & exercise ye Gospel Order & Descipline that Christ has enjoyn'd his Churches, & particularly in dealing with offending Members, whether Officers or other, or not.

Nothing came of it; for on February 8th, 1710, we have the following in the College Street Book:—

#### Feb. ye 8th 1709-10.

At our Church Meeting: A Letter being sent some time ago to this Church from Mr. Tingey's people in answer to that of ours order'd (May ye 1st) to be given to Mr. Tingey, for want of time was not (tho' read before) consider'd till now: therfore now this Church consulting about it, upon a deliberate perusal thereof order another Letter to be drawn up, in way of a short Reply to theirs, especially & chiefly for to clear our selves from their Charge of our allowing our Church Members to hear at ye Publick places, but not to concern ourselves in answering fully to what they write, as judging it insignificant & fruitless (considering what spirits they appear to be of) to attempt ye prosecuting of ye Matter (viz., Communion of Churches) at first proposed as before,

The two churches did not get on very well together. Members of Castle Hill had great difficulty in getting their dismission to College-street, if they got it at all. Only two years later we find the following in College-street Church Book. It is dated February 13th, 1712.

Feb ye 13th 1711-12.

At our Church Meeting: The Church having Intelligence of Mrs. Davis as to her sitting down at ye Lord's Table with Mr. Tingey's people, on Jan. ye 6th (tho' she knew that to be ye day whereon we likewise broke Bread) having sate down with us on Dec. ye 16th & sitting down with us again on Jan ye 27th & declaring her design to be to sit down with Mr. Tingey's people as well as with us, unless we forbid her: This her practice & declared resolution was now considered of, & tho' ye Majority, judged it to be ye Churches duty to allow her ye liberty & priviledge of sitting down with us, till we could hear ye determination of the Church at Rothwell concerning her practice &c yet because 2 or 3 amongst us declared they could not be satisfied that she should so do; the Church unanimously agreed that we ought to prefer ye keeping peace amongst our selves & so rather to prohibit her sitting down with us, than that any of our own Church members should be uneasy. Therefore Bro: Bass and Bro: Cooper were appointed by ye Church to go to her & acquaint her with ye Churches Conclusion, & so to desire her to desist & forbear sitting down any more with us, till we could have further Satisfaction about her. And a Letter was ordered to be drawn up by Bro: Moore to ye Church at Rothwell to inform them of her said practice &c, desiring their Answer with what convenient speed they can, with their determination upon this matter.

"Mrs. Davis" seems to have been a member of the Rothwell Church, living in Northampton, and communing as a rule with the College Street members. She was indisposed to accept the decision of the College Street Church, and appealed to her own Church at Rothwell. Under date March 30th, 1712, we find the following in the Rothwell Church Book:

A letter was read from Sister Davis in answer to the charge from Mr. Moore's Church at Northampton [College Street], wherein she asserts and proves by witnesses that in the first founding of Mr. Tingey's Church and in their after and present proceedings it is chiefly Congregational. The Church ordered to send this her answer to Mr. Moore's Church to know what

they say to it.

How the matter ended it is impossible to say. It is very much to be regretted that there is no record of the evidence tendered by Mrs. Davis's witnesses. It would have thrown some light on the origin of Castle Hill Church. The record, however, shove shows conclusively, as is shown by other evidence in the earlier pages of the book, that Castle Hill was not originally a Congregational Church. Forty years after its enchurching, it could only be shown that it was "chiefly Congregational," that is, Presbyterian.

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#### DR. RIDGLEY AND MR. TINGEY.

Dr. Ridglev's encomium of the Rev. Thomas Tingey is contained in the funeral sermon which was afterwards printed with the following title:

A Sermon Occasioned by the Death of the Reverend Mr. Thomas Tingey, Who departed this Life November 1, 1729. Preached to the Church of which he was Pastor, Nov. 9. And published at their Request. With some Additions. By Thomas Ridgley. 1729. He has, ever since he was employ'd in publick service, appear'd to have had a great zeal to do good

to souls. His method of preaching was formerly, as well as of late, such as gave his hearers the greatest reason to conclude that his heart was in his work, and that it was not a light matter to him whether he did good in the course of his ministry or no. You are all witnesses what a flow of affection he had, with what earnestness he spake of divine matters, and how he always chose to insist on the most useful and important subjects, his great design being to advance the Mediator's glory. The doctrine of justification by Christ's imputed righteousness, was what he insisted much upon, as knowing that hereby a person may be enabled to live safely, and die com-fortably; and this he had very much on his heart in his last sickness, and, so far as he was master of his own thoughts, he discovered his desire of adhering to this doctrine to the end. It was the practical experience hereof, that occasion'd him to say, when he apprehended himself to be struck with death, "that his Master was now about to call him from his work," which he exprest with the greatest composure and resignation to the Divine will. I have therefore chosen to insist on this subject, as what I thought suitable to the present occasion.

He has been very desirous upon all occasions to preach the Gospel, where ever any serious Christians were disposed to attend on it; he labour'd beyond measure, beyond his strength, and I am apt to think that his constitution was broke by that means, before he came among us: it was indeed a little repaired by means used to preserve health, but far from being a strong constitution, which had been weaken'd in the best employment, by serving his

dear Redeemer.

#### THE REV. THOMAS TINGEY.

In the copy of the Bunhill Fields Book of Burials at the Heralds College is the following entry of the burial of the Rev. Thomas Tingey:

"1729 Nov. 6. Mr. Tingey, S. And. Hol." [St. Andrew's, Holborn.]

In the same volumes are copies made by Dr. Rippon of the monumental inscriptions formerly in Bunhill They include:

Mrs. Mary Tingey ob Jany 1 1758 æt 32.
Mrs. Martha Tingey ob March ye 29th 1762 æt 82.
Mrs. Hepzebeth Tingey ob March ye 29th 1762 æt 82.
Mr. John Tingey died 30 Sep 1773 in 68th yr of his

Mrs. Hannah Tingey ob Feb 11 1781 æt 68.

#### Page 15.

The Dutch tiles from which Doddridge learned his first Scripture lessons are now very uncommon. A very fine collection existed until very recently in Mercers'row, Northampton, now part of Messrs. Neudegg's premises. They were removed by the owner at the time of the alteration. They had evidently been fixed in the room at the time of the erection of the building, very soon after the great fire of 1675.

Page 17.
Line 5 from bottom, "28" should be "23."

Page 19.

THE INVITATION TO DR. DODDRIDGE.

The following is a copy of the invitation to Dr. Doddridge, preserved in the Vestry of Castle Hill Church.

To
The Revd. Mr. Doddridge
In
Harborough.

The Church of Christ in Northampton sendeth greeting. Revd. Sr,

wards us, in suffering the removal of our late Pastor from us, is very Awfull, and we hope hath lay with weight upon all our hearts, and has put us upon prayer and Supplication to God the great Shepherd, that he would appear for us and direct us in this Difficult and Weighty matter, and send one amongst us that he will Eminematly own, and make a great blessing unto us.

Sr, We have had some taste of your Ministerial abilities in your occasional labours amongst us, which gave a general Satisfaction to the Congregation, but the matter being so important, we humbly apply our selves to you, that you would come to us and preach amongst us a month as a Candidate in order for whole Satisfaction, you being the first after Mr. Miles that has been Invited on such an account. We shall leave our Brethren that bring this to use what further arguments they think fitt with you, to accept of this Invitation. And shall recommend you to the Wisdom and Conduct of the divine Spirit and continue our Prayers and supplications to the Great God for our Direction, and do Subscribe our names under written by the order and Consent of the whole Church.

Sept. 28, 1729.

Geo. Mason Wm. Bliss Edward Dunkley Richard Pendred Henry Bunyan Benj. Knott Josiah Brine Malory Weston Rich. Norton Wm. Avery Wm. Manning James Hackleton

#### DB. DODDRIDGE'S ORDINATION.

The certificate, of which the following is a copy, is fastened in Dr. Doddridge's own copy of Vol. I. of his "Expositor," now in New College Library, St. John's Wood, London. The preface to the "Expositor" is deted Nov. 27, 1738. The names of places between brackets are in the doctor's own handwriting.

#### CERTIFICATE OF THE ORDINATION OF DR. DODDRIDGE.

We whose Hands are hereunto Subscribed, do hereby certify all whom it may concern, that Mr. Philip Doddridge of Northampton, having addressed himself to us Ministers of the Gospell, desiring to be ordained a Presbyter, we being sufficiently assur'd of the unblameableness of his Conversation and Proficiency in his Studies, proceeded solemnly to set him apart to the Office of the Ministry and the Pastorall Care of the Church of Northampton by the Laying on of Hands, with Fasting and Prayer, at the Town of Northampton aforesaid, on the

Nineteenth Day of March 17, 29—30. And therefore Esteem and declare him to be a lawful and sufficiently Authorized Minister of Jesus Christ, and heartily recommend Him and his Ministry to the divine Blessing.

Present and Consenting:

J. Brogden [Wigston]

Robt. Dawson [Hinckley]

Edw. Brodhurst [Birmingham]

Tho. Sanders [Kettering]

J. Drake [Yardley]

W. Hunt [Newport]

Page 20.

DODDRIDGE AND ADULT BAPTISM.

In College-street Church Books is the following, in the handwriting of Dr. Ryland:

"In connexion with the Names of Boomer and Rogers two proofs should be mentioned of the candour of Dr. Doctor Doddridge had several Antipædobaptists who were members of his church and when persons of that persuasion proposed themselves for admission, the Minister who was invited to baptize them by immersion had the Free use of the Doctors Vestry to pray with Candidates and exhort them before they went down from thence to the Water. This was the case when Mr. Boomer who was then re-moved to Newport Pagnell came over to Baptize Miriam Barrett, who joined the church at Castle Hill in the Doctors time but removed to College Lane after. After my father came to Northampton her sister and another aged Member of our church present at the time told me they well remembered this circumstance. I have heard several aged people mention it as a well known instance of Dr. Doddridge's candid spirit that he once was present at the river side when Mr. Rogers Baptized and that when Mr. Rodgers came out of the water the Doctor pulled off his own cloak which he usually were on the Lords day and offered to put it on Mr. Rodgers observing at the same time in the audience of all the spectators that it was a very solemn ordinance."

Miriam Barrett joined Doddridge Church on Jan. 4th, 1733 [4].

The usual place for baptisms at this period was in the eastern reach of the Nene under the Castle Walls. The roadway, then called Castle Lane, lead direct from the chapel, almost in a straight line to the river's brink, a distance of about 200 yards. This was the spot where Carey was baptised. When the present Castle Station was built the whole course of the river was diverted, both streams being taken through a new cut to the westward.

Page 21.

"George III." in the penultimate line should be "George II."

Page 22.

DODDRIDGE'S FIRST RESIDENCE.

The following, copied from the original rate roll, indicates the relative value of Dr. Doddridge's first

Northampton residence, his house in Marefair, as far as that street is concerned:—

An Assessment or Tax made the Twenty-fourth day of September Anno Dni 1731 for raising the annual sume of one hundred pounds for the term of seven years now next coming for the maintenance of the Vicar of All Hallows in the Town of Northampton in theu of Tyths pursuant to an Act of Parliament made in the Nine and twentieth year of the Reign of Charles the Second late King of England etc. intitled An Act for settling a Maintenance on the Viccar of All Hallows in the Town of Northton.

ne Mare Fair. John Burd for a Stable	00	00	04
Hugh Sharp	00	80	00
William Aspland	00	00	04
Mr. Nathaniels Easton for a Malting	00	03	06
Francis Atterbury	00	01	00
Richard Wall	00	04	00
Phineas Clements	00	ÖÖ	08
Charles Gore, Esq	00	14	00
Thomas Marriott	00	02	06
Williams	00	00	04
William Bradshew	00	8	04
John Fox	00	01	08
Widow Miles	00	00	04
John Stormer	00	01	00
Mr. William Sheppard's house	00	05	00
Mr. Dodderidge	00	03	08
Sr. Arthur Hesilrige for a garden	00	00	08
William Ward	ŏŏ	02	00
Edward Briggs	00	01	00
Bartholomew Charlton jun	õõ	02	
Richard Hedge	00	01	00
Stephen Sharp	00	02	00

# Page 24. DODDRIDGE AT DELAPRE.

'The following letter from Doddridge to his wife may be mentioned in connection with the death of their daughter, Betsy. It shows the domestic side of Doddridge's character. The letter is not dated, and does not appear to have gone through the post. Its probable date is 1741. It is not included in his correspondence and diary, published in five volumes.

To my trusty and well-beloved Mrs. Mary Doddridge, the dearest of all dears; the wisest of all my earthly councellers; and of all my governours the most potent yet ye most gentle and moderate.

My best Dear,—As you grow in every respect continually more and more agreeable, it is no wonder that your letters yield me an increasing pleasure, your last in particular did so, and I rejoice in ye hope that it is ye last I shall receive from you a long time. It does indeed grieve me to think how soon we must lose the small but very precious remainder of our dear Delapre friends, and how soon that favourite place will be as empty to us as formerly. But the hope of your return to Northampton, if thro ye Divine goodness it may be safe, as I trust it will, gives me a very sensible support. I can hardly bear this little delay, but think with a kind of extacy of that happy hour wh is to restore you to my longing arms.

My venturing to set out as I purpose to do on Monday morning will, I hope, be esteemed a proof of this as it will more evidently appear when you come to hear all ye circumstances of the story. In ye mean time, I will know my dearest will continue her prayers for me and her kind sentiments of me. I will not anticipate some articles of domestick news, wh I hope to tell you ere long in a much easier and freer manner. At present, my few remaining moments are so crowded with business, that I must be obliged to conclude, and indeed I am so heartly weary with ye hurries of this tedious day that I have very little spirits to enlarge it if I had ever so much time. I hope my dearest to go to bed and dream of you, and tis a scene wh I long for so eagerly that I hardly allow my self time to tell you how—Affectionately, entirely, and constantly. I am your own

P. DODDRIDGE.

My humble service to dear Miss Sally. I enclose a letter to her and another to John, wh I have just now reed from good Madam Collier.

It was when the small-pox was raging in the town that Mrs. Doddridge and her children found a happy retreat a mile away, at Delapre, a stately mannion, once an Abbey. "My Country Seat" was the name given to it by Doddridge.

In 1740 (April 14) the following advertisement appeared in a local paper:—

"To be Lett, furnish'd or unfurnish'd, and enter'd upon immediately, a Good Genteel House, call'd Delapree, near Northampton, with all conveniences fit for a large Family; with large Gardens, well planted, a Bowling Green, a Dovecote, Coach-house, Malting, etc., and a quantity of Grazing Ground, if required.—Enquire of Mr. Tho. Vinter at Hardingstone."

Delapre for many years had been the seat of the Tait family, as it was sometime afterwards of the Clarkes, who were followed by the Bouveries. From the Northampton Yearly Bills of Mortality we learn that the deaths from small-pox for the year 1739-40 numbered 67.

#### THE CHARITY SCHOOL.

The Rev. John Ryland, before he had any thoughts of ever coming to Northampton, wrote the following to Dr. Doddridge. The "very Benevolent Scheme" was, of course, the Charity School:—

Very Revd. and Dear Sir,-

Forgive me that I sent Witsius's Irenicæ no sooner. which I know you will readily do, when I tell you that I had not read it over with that attention and care which it deserv'd,—but now with ye greatest pleasure I put it into your Hards, and beg your acceptance of it as your own, and as a small proof of my very great Love to you, and an inconsiderable acknowledgement of your tender, generous Friendship and Favours shown me when I was last at Northampton.

If my poor mite may be accepted, tow'rds the carrying on of yr very Benevolent Scheme you have form'd, I will take an opportunity sometime this Spring of conveying it to your Hands. My Hearty Wishes and prayers for ye Advancement of ye Interest and Honour of our dear and Adorable Lord Jesus Christ, and consequently for ye Continuance of your Life, and ye success of all your various Labours, are too

big and to many to be express'd, and therefore I must be silent on that Head.—We promise ourselves ye pleasure of a visit from you in the Summer (if the Lord permit). Mr. Medley and my Wife join with me in most Cordial Respects to you and Mrs. Doddridge, with compliments to all your good Family.

I am, Revd. and Dear Sir.

Your most Affectionate obliged faithfull Servt., JOHN RYLAND.

Warwick, Jan. 28, 1751.

The identical copy of the "Irenicæ" mentioned in the above letter, is preserved in New College Library.

Page 25.

#### DODDRIDGE'S EXPOSITOR.

A document in Doddridge's handwriting, preserved at New College, shows how highly regarded was the "Expositor" by all classes of religionists. The following are amongst the "Subscribers to ye Expositor":

The Revd. Mr. Henry Petts of Floore. Jonathan Grundy Esq of Thornton 6 copies.
S. Arthur Heslerig of Northempton Bart.
Sir Thos. Samwell of Upton nr. North Bart.
Dr. John Freeman Esq M.D. of North
The Revd. Mr. George Payne jr. Curate
Peters in North. Fellow of Kings Coll Camb.
Wif Wilner Fac of Systell in Northemps. Curate of St. Will Wilmer Esq of Sywell in Northamps. Willm. Coward Esq of Walthamstow in Essex. John Aikin M.D. Job Orton. Risdon Darracott.

William Hanbury Esq of Kelmarsh. Major Lisle of Northampton. Thos. Scawen Esq M.P. for Surrey. The Honble. Mrs. Tryphena Scawen. The Rev. Mr. Cartwright of Long Buck. The Rt. Honble, ye Earl of Halifax.
Ye Rt. H. Ld. Viscount Sunbury.
The Rev. Mr. Sam Tailor of Potterspury.
Rd. Mr. Wm. Martin of Hull 6 setts. Abstinece Poughfer of Leicesr. Esq. Mrs. Mary Calamy, 12 setts.

The Rev. Mr. Hervey.
The Rev. Mr. D. Goodrich of Oundle.
Rev. Mr. Wm. Hextel, 7 setts.
The Rev. Mr. Georg Costard of Wad' Coll.
Mrs. Eliz Cooke of Stoke Newington.

Mr. Henry Cromwell. Rev. Mr. Calamy.

Rev. Mr. Sedgley of Biddeford 16 setts. Mr. Snells 51 subs.

Sir Jas Robinson Bart. of Cranford. The Rev. Mr. Thompson Vic of St. Ginny's Cornwall. Rd. Alured Clarke D.D. Prebendary of Windsor.

Rd. Saml Knight D.D. Prebendary of Ely and Arch Descon of Berks.

The Very Rev. Dr. Wishart. The Very Rev. Mr. James Osborne Principal of the University of New Aberdeen.

Sr Thomas Abney, Knt. Rev. Mr. Parr of Brazen Nose College.

Jesus College Oxon, Library, Rev. Mr. Pryce. Bt. Hon. ye Lady Cobham.

Ye Rev. Mr. Sal. Wadworth of Hertford in ye County of Connecticut in New Eng.

Mr. Caleb Ashworth of North.

The Hon Coll James Gardiner 2 setts.

A complete list of the subscribers to this work is published in the 1st edition.

Line 10 from the bottom. "Regent's Park College Library" should be "Dr. Angus's private library."

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In Welford Congregational Church books is the fol-

lowing:-

Mr. Norris died very suddenly Feb. 8th, 1738, in the 63rd year of his age, and he was buried in the church-yard. The verse on his tombstone was written by Dr. Doddridge, viz.:

Deck'd with each manly and each Christian grace, The friend of God and all the human race, While earth and heaven beheld him with delight From earth to heaven he winged a sudden flight, For angels pressed to bear their charge above, To kindred realms of piety and love.

Dr. Doddridge preached his funeral sermon from Gen. v., 24, in which he speaks of Mr. Norris in very high terms.—See Doddridge's Works iii., 329-349.

Page 32 (and 27).

#### MARY WILLS, OF PITSFORD.

The following is one of the references in Doddridge's Diary to the family of Wills of Pitsford:-

"A remarkable accident happened the other day. Mary Wills told me that she was afraid I was out of the way of my duty in something about a child's picture, discovered to her about two months ago. She then thought she said to me: The grave is a forgetful place. These things are pleasant, but bury them out of sight. What amazing correspondence! For here was a secret of my life utterly unknown to her, relating to the image of my dear Betsey. I look upon this in two united views. The one as a rebuke of Providence for the too great tenderness with which I have viewed and adored that image. The other as a confirmation of the truth of some strange stories which I have heard from that good woman."

Page 34.

The following extracts from the "Northampton Mercury" relate to McNaughton :-

"We are informed by a Letter from Lincoln, that among the Rebel Prisoners in the Castle there is a Boy that kill'd the brave Col. Gardiner with a Hedge-Bill at the Battle of Preston-Pans, by comming behind the Colonel while he was engag'd With two or three Men." -March 17, 1746.

"We are assured that the four following Persons will be executed at Carlisle, on Saturday the 11th of next Month, viz., Thomas Cappock, the mock Bishop of Carlisle, James Brand, the rebel Quarter-Master, McNaughton, who killed the brave Colonel Gardiner, and John Handerson."-October 6, 1746.

#### COLONEL GARDINER.

In Doddridge Vestry is an interesting letter from Dr. Doddridge to Dr. Watts, dated October 17th, 1745, in which the writer says:—

"In the midst of these cares, such a stroke has descended upon me of a sudden as has almost stunned me. Never was my heart more painfully wounded than by the death of dear Colonel Gardiner, with whom I had the most tender and endearing friendship, which, in concurrence with all his excellent qualities, and I think almost unequalled attainments in vital and evangelical religion, had wound him about my very soul in such a manner as I was not myself aware, and has indeed made his death, though attended with such glorious circumstances, the bitterest cup that ever Providence put into my hands."

#### Page 36.

#### THE LISBON EPITAPH.

In the old vestry of Doddridge Chapel, Northampton, is a pen and ink sketch of the monument erected to Dr. Doddridge at Lisbon. It consists of two monolithic blocks of stone, cubical in form, the upper one somewhat less than the lower, and divided from it by a simple O.G. moulding. The inscription is upon the upper block, and appears to be upon a sunk panel, while round the outsides and top of the panel runs a wreath of laurels. The whole is surmounted by a classic vase with a wreath of laurels round it. There appears to be also the very small original upright stone at the back of the monument, cut out on its edges, with simply his name, age, and date of death upon it. The following particulars are given with the sketch:—

Monument erected over the Grave of Doddridge in the English Burying-ground at Lisbon.

Philip Doddrkige, DD.
Died 26th Oct 1751 Aged 50
with high respect for his
character and writings, this
monument was erected in June 1828
At the expence of Thomas
Tayler, of all his numerous
Pupils the only one then living.

This drawing was made (from A sketch taken on the spot), & presented to the Castle Hill Congregation, by D. Edwards, Esqr R.N.

Philip Doddridge, DD.
Died Oct 26th 1751
Aged 50.

Original stone close to the back of the Monument.

The inscription, which is badly arranged, is, however, a correct copy of the original.

The English Burying Ground at Lisbon contains several acres of ground, laid out as a garden, and tastfully adorned with funeral trees, with shrubs, and many beautiful flow'rs.

The remains of Fielding [the novelist] and of many distinguished Officers who fell in the Peninsular War repose there.

31st Decr, 1835.

D. E.

Captain Edwards, who presented the drawing, was the nephew of the Rev. B. L. Edwards, minister of King Street Chapel, Northampton, 1786-1831.

#### Page 37.

Dr. Doddridge's daughter Mary was married to John Humphreys at All Saints' Ohurch, Northampton, by License, on November 5th, 1759. The record is in the parish register.

#### PORTRAITS OF DR. DODDBIDGE.

Portraits of the Doddridge Family, With the Arms, Diploma, &c., of Dr. Doddridge, (Removed from Tewkesbury;)

Sold by Auction, by Messrs. Southgate & Barrett On Thursday, the 25th of November, 1847, At their Rooms, 22, Fleet Street, London.

Fine Portrait of Dr. Doddridge, in excellent condition, and framed.

- This interesting picture was always much prized by the Doctor's family and his descendents; by them it was considered his best portrait, and was for generations, as a valued heirloom, conspicuously hung over the fire place in the parlour of the old family residence in the Bull Ring at Tewkesbury.
- 2. Portrait of Mr. Doddridge, the Doctor's Father,
- 3. Portrait of Mrs. Doddridge, the Doctor's Mother, framed to match.
- 4. Portrait of a Gentleman, supposed to be that of Philip Doddridge, Esq., steward to the noble house of Russell, and uncle to the Doctor, framed.
- 5. Pair of Portraits, a Gentleman and Lady, supposed to be ancestors of the Doctor, in oval frames.
  - Portrait of a Lady, unknown.
- 7. Portrait of Dr. Doddridge, when a Boy, playing with a Dog.
  - 8. The Arms of Dr. Doddridge, framed.
- 9. The Diploma of Doctor of Sacred Theology in the King's College, Aberdeen, granted to Dr. Dod-dridge in 1737, written on Vellum, with ten autographs.
  - Dr. Doddridge's Cane.
- 11. A small Pocket or Pulpit Bible, with the Doctor's autograph in the title page, the first volume only.

#### BIBLIOGRAPHY OF DR. DODDRIDGE.

The following is a condensed Bibliography of Doddridge. The dates are those of the earliest editions yet traced:

Free Thoughts on the most Probable Means of Reviving the Dissenting Interest. 1730.

Sermons on Religious Education of Children. Preached at Northampton. 1732.

The Care of the Soul urged as the One Thing Newlful. A sermon preached at Maidwell, June 22, 1735.

The Absurdity and Iniquity of Persecution for Conscience-sake. A sermon preached at Northampton 1736.

[Seven] Sermons to Young Persons. Dated "Northampton, Dec. 30, 1734." 1735.

The Temper and Conduct of the Primitive Ministers of the Gospel. A sermon preached at Wisbeach, June 8, 1737. 1737.

Submission to Divine Providence in the Death of Children. A sermon preached at Northampton on the death of a very amiable and hopeful child. 1737.

Practical Reflections on the Character and Translation of Enoch. A Sermon Preach'd at Welford, March 9, 1737-8, on the Death of the Rev. Mr. John Norris. Northampton, Dicey.

The Family Expositor; or, a Paraphrase and Version of the New Testament, with Critical Notes, &c. 6 Vols. 1739. [Over 25 different editions of this work have been published.]

A Sermon Preached at Wellingborough, Nev. 9, 1733, which was observed as a Day of Fasting and Prayer on account of the late dreadful Fire there. 1739.

The necessity of a General Reformation, in order to a Well-grounded Hope of Success in War. A Sermon Preached at Northampton, Jan. 9, 1739-40. 1740.

The Scripture Doctrine of Salvation by Grace through Faith. The Substance of 2 sermons Preached at Rowell. 1741.

Ten Sermons on the Power and Grace of Christ. Preached at Northampton. The Second Edition. 1741.

Resignation to the Will of God. A Funeral Sermon for Rev. John Newman, by John Barker, with the addition of some particulars by P. Doddridge. 1741.

Practical Discourses on Regeneration in Ten Sermons preached at Northampton; to which are added Two Sermons on Salvation by Grace through Faith. Preach'd at Rowell. 1742.

Christian Preaching and Ministerial Service. A Sermon Preached at St. Ives at the Ordination of the Rev. John Jennings, August 12, 1742, by David Jennings, with the Charge delivered by P. Doddridge. 1742.

The Evil and Danger of Neglecting the Souls of Men. A Sermon Preached at a Meeting of Ministers at Kettering, Oct. 15, 1741. 1742.

Sermons on Several Subjects preached by the late Reverend Mr. Tho. Steffe of Taunton, with some Extracts from his Letters, in an Account of his Life & Character. Published at the Desire of several of his surviving Friends, By Philip Doddridge, D.D. 1742.

The Perspicuity and Solidity of Evidences of Christianity. In a Letter to the Author [Henry Dodwell] of Christianity not founded on Argument, &c. 1742.

A Second Letter. 1743.

A Third Letter. 1743.

The Principles of the Christian Religion for the use of Little Children. 1743.

Compassion to the Sick. A Sermon Preached at Northampton, Sept. 4, 1743. In favor of a design then opening to erect a County Infirmary there. 1743.

The Christian Warrior Animated and Crowned. A Sermon Occasioned by the Heroick Death of the Hon. Col. Gardiner, preached at Northampton, Oct. 13, 1745. 1745.

Deliverance out of the hands of our Enemies. Two Sermons preached at Northampton Feb. 9, 1745-6. On occasion of the precipitate flight of the rebels from Stirling. 1746.

Prakticale Leerredenen over de Wedergeboorte. Amsterdam. 1746. [A Dutch translation of Practical Discourses on Regeneration.]

The Rise and Progress of Religion in the Soul. 1745. Of this well-known work 48 editions have been printed in London, 8 in Glasgow, 5 in Edinburgh, 4 in Derby, 4 in Chiswick, 2 in Nottingham, and 1 each in Chelsea, Gainsborough, Stamford, Northampton, Southwold. Manchester.

Other editions have been published in French by J. T. Vernede, Brinne, 1754. Welch by J. Griffith, 1788. Gaelic, Edin., 1811.

Italian, 1812. Tamil, Jaffna, 1848. Syriac by J. Perkins, Urumea, 1857.

Also in Dutch, German, and Danish.

Some Remarkable Passages in the Life of the Hon. Col. James Gardiner, who was slain at the Battle of Preston Pans, Sept. 21, 1745. With an Appendix relating to the Antient Family of the Munro's of Fowlis. 1747.

Christ's Invitation to Thirsty Souls. A Sermon preached at Northampton in the year 1729. 1748.

[Nine] Sermons by the Rev. James Shepherd, with a Sermon occasioned by his death, preached at Northampton May 25, 1746. 1748.

Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late War A sermon preached at Northampton April 25, 1749. 1749.

A Sermon Christian Candour and Unanimity. reached at a Meeting of Ministers at Creaton, Jany. 12, 1749-50. 1750.

The Guilt and Doom of Capernaum. A Sermon presched at Salters Hall Aug. 20, 1749. On the slarm of an Earthquake, March 8, 1749-50. 1750.

The Case of Receiving the Small-Pox by Inoculation. By Rev. Mr. David Some of Harborough, Published from the Original MS., by P. Doddridge. 1750.

A Plain and Serious Address to the Master of a Family. The Second Edition. 1750.

The Friendly Instructor, a Companion for Young Ladies and Young Gentlemen. With Recommendatory Preface by P. Doddridge. The Fourth Edition. 1751.

Meditations on the Tears of Jesus over the Grave of Lazarus. Sermon preached at St. Albans, Dec. 16, 1750, on the Death of the Revd. Samuel Clark, D.D.

Hymns Founded on Various Texts in the Holy Scriptures. The 1st & 2nd Editions were printed at Salop 1755. 11 Other Editions were printed in London, and one was printed at Yarmouth.

Sermons & Religious Tracts of the late Reverend Philip Doddridge, D.D. Now first collected together in Three Volumes. 1761.

A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity. 1763.

A New Translation of the New Testament of our Lord & Saviour Jesus Christ. Extracted from the Paraphrase of the late Philip Doddridge, D.D. And carefully revised. With an Introduction and Notes. 1765. vols.

The Evidences of Christianity Briefly Stated in three Judicious and Excellent Sermons. 1770.

The Improvement of the Mind by Isaac Watts, D.D. Published after his death by D. Jennings, D.D., and P. Doddridge, D.D. 1789.

Letters to and from the Rev. Philip Doddridge, with notes Explanatory and Biographical by Thomas Stedman. Shrewsbury, 1790.

A Dissertation on the Inspirations of the New Testament, etc. 1793.

A brief and easy System of Shorthand: First invented By Mr. Jeremish Bich, and improved by Dr. Doddridge. 1799.

The 1st Edition of Rich was published in 1669: other Editions improved by Dr. Doddridge in 1800, 1805, & 1830.

Divine Songs, by I. Watts, D.D., with Supplementary Poems, by Dr. Doddridge. Taunton.

A Remarkable Dream of the late Dr. Dodderidge. A copy hangs in the vestry of Doddridge Chapel.

The One Thing Needful: or the Best Choice.

Thirteen Practical Sermons, founded upon Doddridge's Bise and Progress, by Francis Wrangham. 1800.

The Family Exposition. Abridged by S. Palmer. 2 vols. 1800.

The Works of the Rev. P. Doddridge. In ten volumes. Leeds, 1802.

The Bestoration of Family Worship Recommended. Selected from Dr. Doddridge by John Brewster. 1804. Lectures on Preaching and the several Branches of the

Ministerial Office. 1807.

The Leading Heads of Twenty-seven Sermons, Preached at Northampton in the year 1749. 1816.

Sermons on Various Subjects. In four volumes. 1826.

The Correspondence and Diary of Philip Doddridge, edited by his Great Grandson, John Doddridge Humphries. 5 vols. 1829.

The Miscellaneous Works of Philip Doddridge, D.D. 1830.

Devotional Letters and Sacramental Meditations, with Lectures on Preaching, etc. 1832.

Religious Youth invited to Early Communion. 1834. Sacramental Meditations and Spiritual Experience of the Rev. Philip Doddridge. Second edition. 1836.

Hints of Discourses on ye Parables of Christ, intended for ye Lectures at College Lane. In MS. at New College.

The Divine presence in Death the support of the good man. A Funeral Sermon occasioned by the Death of Mrs. Goodrich, preached at Oundle, Dec. 9, 1744. In MS. at New College.

Memoirs of the Life, Character, and Writings of the late Reverend Philip Doddridge, D.D., of Northampton, [By Job Orton.] Salop, 1766.

Memoir of the Life, Character, and Writings of Philip Doddridge, D.D. By Rev. James B. Boyd, A.M. New York.

The Lives of Dr. Doddridge and Colonel Gardiner, with Selections from the Life of the Rev. Thomas Steffe, and Dr. Doddridge's Letters. Oxford, 1823.

Philip Doddridge. His Life and Labours. A Centenary Memorial. By John Stoughton. 1851.

A second edition apeared in 1852.

Philip Doddridge, D.D. By Charles Stanford, D.D. 1880.

An American edition was published by Meesrs. Armstrong, of New York, in their "Heroes of Christian History" series.

#### Page 38.

#### BIBLIOGRAPHY OF THE REV. R. GILBERT.

The Terms of National Happiness stated and recommended. A Sermon delivered at Northampton Feb. the 6th, 1756. Appointed to be observed as a Day of General and Publick Fasting, Humiliation, and Prayer. 1756.

An Alarm to Great Britain, with an Invitation to Repentance from the Respite of Judgment Represented in a Sermon Delivered at Northampton, February 11th, 1757. Appointed to be observed, as a Day of General and Publick Fasting, Humiliation and Prayer. 1757.

Britain revived, and under the smiles of Mercy, summoned to the Work of Praise. A Sermon Delivered at Northampton on Thursday, Nov. 29, 1759. Appointed to be observed as a Day of General and Publick Thanksgiving.

#### Page 41.

#### THE FORMATION OF KING STREET CHURCH.

The following are the full titles of the four pamphlets issued in the controversy occasioned by the dismissal of the Rev. William Hextal:

The Pernicious Effects of Religious Contentions and Bigotry, Exemplified in a Series of Undoubted Facts, almost unparalleled in the Dissenting Annals, which have lately happened relative to that Church and Congregation at Northampton, who, for many years, were under the Care of the late Learned and Worthy Dr. Doddridge. By a Member of the Con-gregation. With a Preface, by the Rev. Mr. Hextal. Northampton, Dicey.

Diotrephes Reproved: or Remarks on a Pamphlet intituled, The Pernicious Effects of Religious Contentions and Bigotry, Exemplified in a Series of Undoubted Facts, almost Unparalleled in the Dissenting Annals, which have lately happened relative to that Church and Congregation at Northampton, who, for many years, were under the Care of the late learned and worthy Dr. Doddridge. By a Member of the Congregation. With a Preface by the Rev. Mr. Hextal. 1776.

Misguided Beligious Zeal, trampling on Humanity, Candor, and Benevolence, Reprov'd and Condemn'd, containing Remarks on a late Pamphlet, called Diotrephes Reprov'd. In which the false Facts, the illiberal Reflections, the mean Quibbles, the unmerited Reproaches, the uncharitable Conclusions, the unjust Censures and Aspersions, contained in that Performance, are pointed out, and set in their true Light. In a Letter to the Attestors to the Truth of that Pamphlet. By Jeremiah Rudsdell. With a Preface, by the Rev. Mr. Hextal. Northampton, Dicey.

An Account of what Concern Dr. Gibbons has had in the late Transactions among the Protestant Dissenters at Northampton, in which his Character is cleared from the unjust Censures that have been passed upon Him. In a Letter to a Friend. 1775.

#### MARY DODDRIDGE.

The names of the 31 members of Castle Hill cut off from membership are: John Baker, Mary Baker, Mary Doddridge, Catherine Sone, Phebe Sharp, Mrs. Potter, John Taylor, Rebecca Roberts (21st January, 1776); Jeremiah Rudsdell, Rebecca Hope, "Mrs. Eliz. Hextall," Mrs. Medbury, Miss Barbara Purser, Mrs. Cove, William Halford, Sarah Sharman, Mary Horsley, Dorcas Facer, Mary Wills, Mary Coleman, Fliz. Houghton (11th February); Joseph Clark, Ann Moore, Eliz. How, Ann How (3rd March); Thos. Butler, Stephen Laundon, Benjamin Rigby (10th March); Mrs. Peach, Mrs. Rebecca Goode, and Ann Cave (7th April).

Considerable uncertainty has been experienced in definitely deciding who the Mary Doddridge, "cut off" from Castle Hill Church on January, 21st, 1776, That she was not Doddridge's daughter is shown on pp. 41 & 106, and it is unlikely that she was any relation whatever to the Doctor. She was neither aunt, cousin, nor niece, either by blood or marriage. She was admitted a member of Castle Hill Church on September 3rd, 1745, during the pastorate of Dr. Doddridge, when Doddridge's own daughter Mary was only 12 years of age. She was one of the original members of King Street Church. Her name appears in the list of subscribers to this Church in 1720 1780, and she died before 1785, when the next list is entered in the Church Book. Her epitaph was formerly on a tombstone in King-street Burial Ground; but the stone, which is now broken and much worn, was used for paving the yard when alterations were recently made. A portion of the stone is now built upon, and all that is decipherable is simply the name "Mary Doddridge."

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#### DR. RYLAND AND CASTLE HILL.

The following, extracted from his own Text Book. is a complete list of the Sermons preached by the Rev. John Ryland, Jun., afterwards Dr. Ryland, at Castle Hill Church. He entered the ministry in 1771 as assistant to his father at College Lane Chapel, Northampton.

1773.

- Jan. 11. June 23. A funeral at Castle Hill, N. Matt. xxiv., 44. Castle Hill funeral for Miss How. Ps. xxiii., 4 1775.
- Castle Hill (Lords D. M. 8). John xxi., 22. June 18. June 22.
- Castle Hill, N. (Thursd). Luke i., 74, 75. June 25.
- Castle Hill (Ev. 5½). John xxi., 22.
  Castle Hill (Ev. 5½). John xxi., 22.
  Castle Hill (Morn. 8). Isai. lvi., 8.
  (Eveng. 5½). Isai. lvi., 8.
  Castle Hill (Eveng.) Isai. xxvi., 3.
  Castle Hill (Harvest Meetg.) Gen. xv., 8.
  Castle Hill (Harvest M.) Prov. xi., 23.
  Castle Hill (Harvest M.) Prov. xi., 3.
  Castle Hill (Harvest M.) Lam. iii., 58. July
- July 23.
- Aug.
- 12. ,,
- 19. ,,

Sept. 10. Castle Hill (Lords Day M.) Ps. xlvi., 10.
Sept. 13. Castle Hill (Harvest M.) Zech. iii., 2.
Sept. 28. Castle Hill (Thursday). I John iv., 13.
Oct. 1. Castle Hill (Lords D. M. 8½). Ps. xlvi., 10.
Oct. 5. Castle Hill (Thursd). Ps. cxlvii., 11.
Oct. 8. Castle Hill (Lords D. M. 8). Prov. 23., 4.
Castle Hill (Ev. 5½). I Thess. iv., 12.

(Thursd.) Cant. viii., 5. Castle Hill (Lords D. M. 8). Ps. ixxxi., 10.
Castle Hill (Ev. 6). Am. vii., 2.
Castle Hill (Thursd.) Ps. cxvi., 8.
Castle Hill (Lords D. M. 83). Canf. ii., 8.
(Ev. 51). Eccl. vi., 10. 15. 19. 22. 1776. Mar. 31. Castle Hill (Aft.) Prov. xvi., 7. 1778. Castle Hill, Northampton (M.) I Cor. iii., 3. Nov. 15. 1779. July 11. Castle Hill (Mr. Horsey unwell) (Ev.). Luke xiii., 25. July 25. Castle Hill (M.) Jer. xxxi., 33. 1781. 7. Castle Hill, Northampton (M.) Prov. iii., 26. Jan. Castle Hill (M.) Ps. xviii., 30. Castle Hill (M.) 2 Cor. v., 5. 14. ,, 21. ,, 21. Apl. 22. Castle Hill (A.) Isa. xxxii., 4. 1782.

# Oastle Hill (Aft.) Acts xxvi., 22. BIBLIOGRAPHY OF THE REV. WILLIAM HEXTAL.

Beyond the books mentioned on page 110, Mr. Hextall published:

A due Preparation for Death and Eternity, considered, and recommended. A Funeral Discourse Preached at Sudbury, February 11. On occasion of the very sudden and much lamented Death of Mrs. Judith Burkitt, who departed this life February 6, 1753, in the 61st year of her age. 1753.

Line 13 from bottom (page 42) "Arian" should be "Trinitarian."

#### Page 43.

Jan. 20.

The Sunday-schools opened in 1827 were erected on ground bought from the Corporation of Northampton, forming part of the old Castle Hills, from which the Church acquired its original name. The foundation Church acquired its original name. stone was laid in June, 1826. On August 24th, as the paragraph in the "Northampton Mercury" reads: "An Inquest was taken before J. Birdsall, gent. one of the coroners for this town, on view of the body of Wm. Pettifer, aged about 32 years, who on the preceding Tuesday, whilst removing part of Castle Hills, so great a quantity of the rubbish fell upon him as to cause his death the following day.-Verdict accordingly."

A line has been omitted by the printer after line 16, from the bottom (Page 43). The statement should read that in consequence of the state of health of Mr. Horsey arrangements were made to give him an assistant. Mr. Hyatt was selected, "but before a settlement took place, Mr. Horsey died on May 12th, 1827."

Page 44.

BIBLIOGRAPHY OF THE REV. JOHN HORSEY. Great Britain's Deliverance and Duty; Represented in a Sermon at Ringwood, Hants. 1746.

A Plea for Peace and Truth [A Sermon preached at Ringwood]. 1748.

Infant Baptism Stated and Defended A Discourse Delivered in the Meeting-House, on the Pavement, Moorfields, London, November 17, 1785, at the Bap-tism of the Rev. William Bennet's child: with a Practical Address on the Occasion. 1786.

Eternal Life Viewed by Christian believers, as the effect of Divine Mercy, through Jesus Christ. The Substance of a Sermon, Delivered to the Society of Protestant Dissenters, at Welford, in Northamptonshire, November 12, 1788; on occasion of the Death of the Reverend Mr. Samuel King, who departed this Life at Northampton, November 6, 1788, in the 74th year of his age. Northampton, n.d.

A Sermon Preached at Castle Hill Meeting House, Northampton, on Sunday, the 15th of May, 1825, upon the Occasion of the Death of Mrs. Horsey, wife of the Rev. J. Horsey, Pastor of the Congregation Assembling there. By B. L. Edwards. 1825.

A Sermon Preached at Castle Hill Meeting House, Northampton, on Sunday, the 20th of May, 1827, upon the Occasion of the Death of the Rev. John Horsey, Pastor of the Congregation assembling there. By B. L. Edwards. 1827.

Lectures to Young Persons on the Intellectual and Moral Powers of Man: the Existence, Character, and Government of God; and the Evidences of Christianity. 1828.

#### THE UNITARIAN CHURCH.

The following are the signatures to the letter to Castle Hill Church, announcing that the signatories withdrew from the Church: - Sarah Haynes, Margaret Cotton, Ann Horsey, Ann Wish, Thoms Jones, William Causby, E. Causby, Thomas Lawrence, and Henry A. Dalby. The Church book at Castle Hill which preserves the letter, adds: "The individuals whose withdrawment is here announced have in connection with some of the Subscribers formed themselves into a Society professing Unitarian principles."

The Unitarian Chapel in King-street was opened on September 21st, 1827.

Page 45.

#### THE CONGREGATIONAL UNION AT NORTHAMPTON.

The Autumnal Assembly of the Congregational Union was held at Northampton on October 13th, 14th, 15th, and 16th, 1851. At the close of the proceedings, in the name of the Union, the Rev. J. Kelly, the chairman presented a copy of Bobinson's Works to each of the three pastors of the town, and moved the following resolution :-

"That this assembly cannot separate at the end of a series of most gratifying services and sittings in the Town of Northampton, without tendering its warm and affectionate thanks to the Pastors, Deacons, and Members of the three Congregational Churches of this town, for the liberal and complete arrangements made for the reception and comfort of the Pastors and Delegates here assembled; and must at the same time express the conviction that the Visitors at this Autumnal Meeting will long retain a grateful recollection of the hallowed fellowship they have enjoyed in the public services of the sanctuary, and in the social intercourse of the Christian families belonging to this and to other Denominations to which they have been introduced; while the Assembly would fervently pray that our blessed Lord may continue to shed all holy peace and prosperity on the congregations and domestic circles of His people here."

This resolution was suitably acknowledged by the Rev. E. T. Prust, the Rev. J. Bennett, and the Rev. G. Nicholson.

At the same time the works of John Robinson, Pastor of the Pilgrim Fathers, with a memoir and annotations by Robert Ashton, Secretary of the Congregational Board, London [London: John Snow, 35, Paternosterrow, 1851. 3 vols.], bound in full morocco gilt, tooled sides and gilt edges, were presented to each of the three ministers named in the above resolution. Inside the first volume was the following lettering:—

"This copy of the Works of the Rev. John Bobinson is presented by the Congregational Union of England and Wales to the Rev. George Nicholson, B.A., in acknowledgment of the kind services he and his congregation have rendered to the Union, on occasion of its assembly in Northampton, in October, 1851, the Centenary year of the death of Dr. Doddridge.

George Smith, Secretary."

It was at these meetings that Dr. Stoughton read his paper on "Philip Doddridge: His Life and Labours," afterwards enlarged and published (page 110). It was the opinion of the ministers that it was the best effort Dr. Stoughton had made. The effect of the reading upon the audience was most impressive; many at times were in tears. The tension among the audience towards the close of the paper was becoming almost painful, when a somewhat humorous accident served to bring relief. The late Thomas Binney was on the platform, and was among those who were deeply moved. At last the tears were more than could be hidden, and he brought out a hugh bandans silk handkerchief, which those who remembered him will quickly associate with him. The action, however, also accidentally brought a number of coppers rolling in various directions across the platform. A ripple of laughter passed among the reverend brethren who were about him. And so the tension, which was becoming too great, was at once relieved.

#### Page 46.

#### THE REV. JOHN BENNETT.

In March, 1896, Mrs. Henry Marshell, of the Poplars, presented to Doddridge Church an oil painting, by a Northampton artist, of the Rev. John Bennett. The portrait was painted very soon after Mr. Bennett settled at Northampton. The picture passed into the possession of Mr. Bennett's youngest son, Henry, who gave it to Mr. and Mrs. Marshall in the summer of 1884, shortly before his death. Mr. Henry Marshall, J.P., died in 1895.

<sup>&</sup>quot;Dr. McCell" should be "the Rev. Samuel McAll."

Page 47.

BIBLIOGRAPHY OF THE REV. T. ARNOLD.

Church and State. A sermon preached before the Mayor (Mr. Henry Marshall) and Corporation of Northampton, at Doddridge Chapel, November the 12th, 1871. Private Issue.

Aures surdis. The Education of the Deaf and Dumb: an Exposition and a Review of the French and German Systems. 1872.

Some Pre-Requisites of the Sunday School for the Work of Religious Education. Northampton, 1872.

Present State and Prospects of Our Village Churches. Northampton, 1878.

A Method of Teaching the Deaf and Dumb Speech, Lip-reading, and Language. 1881.

Essays: On Teaching Language to Deaf-Mutes. The Functions of Touch in learning to Speak. [These two have no title-page nor wrapper, and are printed and paged as though in continuation of the above work, "A Method of Teaching, &c.," though published much later. N.D.]

The Church and her Ministry. By Thomas Arnold. Presched et Doddridge Chapel, December 25th, 1881, in Relation to his Retirement from the Pastorate. Northampton, 1881.

Report of the Proceedings connected with the Presentation made to the Rev. Thomas Arnold, on his Retirement from the Pestorate of the Church, Doddridge Chapel, Northampton, June 15th, 1882. Northampton, A. V. Dicey.

Report of the Presentation made to the Rev. T. Armold on his Retirement from the Ministry, June 15th, 1882. Northampton, 1883.

On the Preparatory Training of Deaf Mutes, to aid Parents and Teachers. Northampton, 1886.

Education of Deaf Mutes: A Manual for Teachers. 2 vols. 1888-1891.

Lip-Reading for the Deaf. Northampton, 1892.

The Languages of the Senses, with special reference to the Education of the Deaf, Blind, Deaf and Blind. 1894.

Doddridge Chapel, Castle Hill, Northampton, Financial Statements. 1872-1895.

The History of the Church of Doddridge. By Thomas Arnold and J. J. Cooper; and

Reminiscences of Forty Years. Thomas Arnold. Wellingborough, 1895.

Page 48.

#### THE REV. JOHN OATES.

The Rev. John Oates, when at New College, London, was Wardlaw Exhibitioner and Kendall-Binney Prizeman. He was co-pastor and pastor at Doddridge four years. During his six and a half years' pastorate at Reading his church was considerably enlarged at a cost of £4,500; and he was elected President of the "Berks, South Bucks, and South Oxon Association of Congregational Churches." He entered on the pastorate at Southsea on December 3th, 1889. In 1895, during his absence from Southsea on his vacation, the Church spontaneously decided to sidd £50 per annum to his stapend. He is on the Board of the Portsmouth

Royal Hospital, and is co-Secretary of the Hospital Sunday Committee and of the local auxiliary of the Bible Society.

#### BIBLIOGRAPHY OF THE REV. J. OATES.

The Pilgrim Fathers. A Lecture Delivered in the Town Hall, Northampton, January 20th, 1880. In Aid of the Young Men's Christian Association. Northampton, 1880.

"For the Wages of Sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord," Romans vi., 23. Sir Noel Paton's Picture, "The Man with the Muck-Rake." A Sermon Preached at Doddridge Chapel, Northampton, on Sunday, November 13th, 1881. Northampton, 1881.

"Let no man put a stumbling-block, or an occasion to fall in his brother's way." Romans xiv., 13. The Blue Ribbon Movement: A Sermon preached at Doddridge Chapel, Northampton, on Sunday, April 30th, 1882. Northampton.

Farewell Sermon Preached in Doddridge Chapel, on Sunday, April 15, 1883. Northampton.

The Faithful Ministry preached in Trinity Church, Reading, May 16th, 1883.

The Christian Gospel: An Address as Chairman of the Berks Union of Churches. 1889.

The Teaching of Tennyson. London, 1895.

#### BIBLIOGRAPHY OF THE REV. J. J. COOPER.

Bible Light on Bible Wines: A Classification of all the Scripture Words translated "Wine," their meaning and application, with the texts in which they occur, by Rev. Joseph J. Cooper, S. D. Grand Lodge of Scotland, I.O.G.T. 1875.

The Religiousness of Good Templary. By Rev. Joseph J. Cooper, Grand Lodge Lecturer. Published by the Edinburgh Degree Temple and Lodge of Instruction [Independent Order of Good Templars]. 1878.

The History of the Church of Doddridge. By Thomas Arnold and J. J. Cooper. 1895

The Life and Adventures of Jim Mayzes. By Rev. J. J. Cooper. 1895.

#### Page 56.

When Mr. Shepherd went to Bocking the congregation worshipped in a large barn; and during his ministry a spacious place of worship was erected for their accommodation. The Rev. T. W. Davids, in his "Annals of Evangelical Nonconformity in the County of Essex," says: "In 1716 [during Mr. Shepherd's ministry] the congregation is returned as consisting of eight hundred persons, of whom one hundred and ten had votes for the county and nine had votes for Colchester and Maldon, and thirty-four of whom are described as 'gentlemen.'" Towards the end of the century a secession took place from the Church, which was the origin of the church at Braintree.

<sup>&</sup>quot;Coggeshall" on page 56 should be "Bocking."

#### BURIALS AT DODDRIDGE CHAPEL.

The "Northampton Bills of Mortality," issued yearly from 1736 to 1871, give important particulars respecting interments in Doddridge Chapel and the adjacent graveyard. "The Meeting in St. Peter's Parish" first appears in the Bills in 1747. The number of interments is given year by year until 1790. In 1792, the number of christenings appear for the first time. The burial statistics are resumed in 1798. The following table, abstracted from the Bills themselves, gives the numbers for each year. A blank indicates that no number appears in the original Bills:—

Year.	Chris.	Buried.	Year.	Chris.	Buried.	Year.	Chris.	Buried ·
1747		22	1789		10	1831	64	8
1748		7	1790		10	1832	28	8
1749	•••	11	1791	•••		1833	26	15
1750	•••	9	1792	13		1834	22	26
1751	•••	14	1793	9		1835	36	11
1752	•••	11	1794	6	•••	1836	43	12
1753	•••	6	1795	8		1837	32	18
1754	•••	14	1796	11		1838	25	17
1755		5	1797	13		1839	6	16
1756	•••	14	1798		1	1840	32	13
1757		10	1799	20	`1	1841	2	15
1758		5	1800	16	1	1842	15	15
1759	•••	9	1801	16	7	1843	6	11
1760		11	1802	17	7	1844	13	10
1761		9	1803	17	3	1845	12	11
1762		17	1804	25	4	1846	7	19
1763		14	1805	10	5	1847	13	20
1764	•••	11	1806	22	8	1848	3	7
1765		В	1807	19	5	1849	25	12
1766		14	1808	11	6	1850		5
1767		15	1809	17	9	1851	5	8
1768		15	1810	22	7	1852	3	3
1769	•••	16	1811	20	15	1853	12	5
1770	•••	24	1812	22	6	1854	14	1
1771	• • •	9	1813	22	9	1855	19	•••
1772	••	11	1814	23	7	1856	12	•••
1773		13	1815	14	12	1857	18	•••
1774		8	1816	18	3	1858	14	
1775	•••	7	1817	21	7	1859	•••	•••
1776	•••	7	1818	22	7	1860	•••	1
1777	••• ,	13	1819	22	8	1861	• • •	•••
1778	•••	5	1820	20	4	1862	1	2
1779	•••	8	1821	36	9	1863	•••	•••
1780	•••	5	1822	30	7	1864	35	•••
1781	•••	7	1823	31	9	1865	40	•••
1782	•••	2	1824	37	12	1866	7	•••
1783	•••	11	1825	28	9	1867	25	•••
1784		9	1826	15	16	1868	•••	•••
1785	•••	6	1827	55	10	1869	39	
1786	•••	13	1828	34	15	1870	•••	•••
1787	•••	7	1829	35	18	1871	21	•••
1788	•••	8	1880	12	12	l		

### DODDRIDGE CHURCH ACCOUNT BOOK.

The following are extraoted from the receipts and payments in the Church Account Book :—

	RECEIVED.			
1761.			8	. d.
Dec. 6.	Reed. of Mr. Holmes one pound to pay ye Dues and Taxes to St. Peter's Parish	_	0	0
1763.				
Sept. 8. 1772.	Recd. for 3 Supplys—Mrs. Brabrook, Ditto, Mr. Holmes for Mr. Stack	3	3	0
Nov. 2. 1781.	Recd. of Mr. Potter for Mr. Hunt's Grave	0	5	0
June . 1782.	By Collection by Personal Application	10	5	6
Mar. 10. 1786.	Collected for Candles	2	17	10
Mar. 20. 1796.	By Cash Wm. Stanford's Grave	0	2	6
June 11.	Recd. of Mr. Hillyard for 5 years & half rent of a House at Kislingbury due at Midsummer 1794 for Bread and Wine [This receipt appears periodically—about once in five years.]		7	6
1810.	• •			
Apr. 8. 1815.	Collected at the Doors Xmas	1	19	0
Feb. 28. Aug. 23.	Collected by personal application for repairs of Mr. Horsey's house Cash pd. Mr. Horsey being Mr. West's Legacy	24	16	6
_	of £50 for repairs of the Meeting House, after deducting £5 paid for the duty Collected by personal application for the pur-	<b>4</b> 5	0	0
1017	pose of paying off the two notes of £50 each held by Mr. Clark		0	0
1815. Feby. 28.	Subscriptions for paying off the 100£ with one year's Interest borrow'd to discharge the Bills for repairing Mr. Horsey's House when he declin'd ye Accademy. With names of Subscribers		16	6
1821.	THE THE PERSON OF THE PERSON O			٠
April 12.	Collected by personal application for the New Windows & dividing Pews		6	0
1826.		_	_	_
Dec. 18. 1827.	Mr. Rudsdale's Grave	0	5	0
	Mr. Horsey's Grave			

#### PAY'D. 1761. £ d. Mr. Gibbons Gave it to ye Charity School July 20. Dec. 12. Pd. Mr. Smith St. Peter's Parish dues 1762. Pd. Mr. Wood for Mr. Strange [of Kilsby] & Feb. 13. June 20. Mr. Addington [of Market Harborough] Suply, & Horse 01 1763. June Pd. Mr. Hextall & for Ministers & Horses 1765. April 29. Pd. for 6 Singing Books 0 15 1767. Mar. 7. A Bottle of Wine for ye Vestry 1768. At John King's setting 3 Qarts for Mr. Hextall Sept. 15. 1772. May 30. Pd. Mr. Exall ye Expenses at ye Meeting of Ministers 1 16 1774. July 2. Mrs. Hextall for ye Meeting of Ministers 2 1781. By Bad Silver in Collection Feb. 11. 0 0 Pd. J. Hall for going to Arnsby Turnpikes &c. July 19. 0 31 Gave Mr. Hall Junr. Arnsby ... ... 1 1 0 Pd. for his Horse 0 3 0 This was the eloquent Rev. Robert Hall, who had been a pupil at the academy of Dr. Ryland, pastor of College Lane Church, Northampton. July 22. Bad Silver in Colln. 0 1 1783. May 28. Ministers' Dues for Meeting 16 years... 1787. Apl. 23. Pd. Mr. Horsey for a Stampd. Book ... 3 13 1788. April 17. 2 Bottles of Wine & Bottles 0 3 6 4 French Rolls ... 0 0 Pd. Mr. Horsey for Meeting of Ministers 2 1789. July 20. Pd. Mr. Johnson for Mr. Horsey's house 0 17 1790. Pd. Mr. Wilkinson for provisions for the Poor Feby. 1792. Pd. for Licensing the Meeting... Jany. **1796**. Mr. Haddon for Beer for Mr. Johnson's Men... Feb. 6. 1799. Feb. 5. Paid for Cleaning the Snow off the Ceiling at Meeting 1802. Apl. 12. John Hall for Cleaning and washg, the Fronts of the Gallaries •••

1803.		£	8.	d.
Nov. 23.	Paid Mr. Hillyard for Turnpikes when he brought the Stone for Meeting Wall	0	3	0
_ 1804.				
Jany	By Cash Recd. of Mr. Hillyard Jan. 11 1796 being Rent of a House at Kislingbury 5/- shillings pr. year 5 years ye half due at Midsummer 1794 for Bread and Wine on			
1805.	which day I made myself Dr. for it	1	7	6
Oct. 14.	Paid Mr. Clarke Balance of his Accounts for the New Roof &c. at the Meeting	1	1	11
Oct. 14. 1809.	To Wm. Flavell for 8 Bars Iron for Window	Õ	4	0
Sep. 26.	Paid at the Dolphin for the half yearly Ministers' Meeting	6	0	0
Nov. 10.	Paid Mr. Mobbs for Work done at the house in Mary Street	1	1	4
1814.	in mary outdoor	•	•	-30
Mar. 31.	Paid for Supply for Mr. Horsey during his journey to Wales	2	0	0
Oct. 15.	Sketch of the Laws &c. affecting Protestant Dissenters &c	0	5	0
1815.	•			
Oct. 25.	Paid Mr. Thos. Clark One Hundred and five pounds being the amount of two notes of Fifty pounds each with one year's Interest for Cash advanced by him on acct. of repairs & alterations made in Mr. Horsey's			
	House when he resumed his Office as Tutor		•	•
1016	House when he resumed his Office as Tutor	105	0	0
1816. May 31.	House when he resumed his Office as Tutor of the Academy	105 0	0	0
	House when he resumed his Office as Tutor of the Academy			
May 31.	House when he resumed his Office as Tutor of the Academy	0	2	0
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	. 0	2	0
May 31.	House when he resumed his Office as Tutor of the Academy	0 °	2 2 8	0 6 0
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 °	2	0
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0	2 8 12	0 6 0 6
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2	2 8 12 6 2 7	0 6 0 6 8 3 8
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3	2 8 12 6 2 7 15	0 6 0 6 8 3 8 0
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3	2 8 12 6 2 7 15 17	6 6 6 8 3 8 0 6
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3 0 1	2 8 12 6 2 7 15 17 0	6 0 6 8 3 8 0 6 0
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3	2 8 12 6 2 7 15 17 0 2	6 6 6 8 3 8 0 6
May 31.  1818. Aug. 27.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3 0 1	2 8 12 6 2 7 15 17 0	6 0 6 8 3 8 0 6 0 6
1818. Aug. 27. Oct. 22.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3 0 1 0 9 1	2 8 12 6 2 7 15 17 0 2 7 0	6 0 6 8 3 8 0 6 0 6 8 0
1818. Aug. 27. Oct. 22.  1820. Apl. 7.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3 0 9 1	2 8 12 6 2 7 15 17 0 2 7 0	6 0 6 8 3 8 0 6 0 6 8 0
1818. Aug. 27. Oct. 22.	House when he resumed his Office as Tutor of the Academy	0 25 0 16 1 2 3 0 1 0 9 1	2 8 12 6 2 7 15 17 0 2 7 0	6 0 6 8 3 8 0 6 0 6 8 0

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WILLIAM CAREY

# ACCOUNT OF THE SERVICES

IN CONNECTION WITH

# The Carey Centenary,

At Moulton, on Thursday, May 27, 1886.

SERMON BY REV. H. B. ROBINSON, of Kettering;

# ADDRESSES

BY THE CHAIRMAN—THE REV. J. T. BROWN, of Northampton;

REV. J. LITCHFIELD, of Kingsthorpe;

AND

REVS. J. J. COOPER, T. GASQUOINE, A. B. MIDDLEDITCH, Of Northampton.

The Shoemaker Missionary: a Poem, by Marianne Jarningham.

The History of the Baptist Church at Moulton,

By the Pastor, Rev. W. A. WICKS.

Appendix of Extracts from MSS. and Printed Records.

## Northampton :

THE DRYDEN PRESS, TAYLOR & SON, 9 COLLEGE STREET.

\*\*Tondon:

ALEXANDER & SHEPHEARD, 21 FURNIVAL STREET, E.C.

1886.

## The Dryden Press.

Taylor & Son,
PRINTERS,
9 COLLEGE STREET, NORTHAMPTON.



## PREFACE.

The holding of the Centenary Services in commemoration of Dr. Carey's ministry at Moulton, appeared to offer a favourable opportunity for giving a digest of the history of the Baptist Church in and about that village, from as early a period as possible. As time would not permit of all the events connected with that history being given in the paper read by the Pastor at the meeting, an APPENDIX has been added, containing Extracts from Church Books and other MSS. and Printed Records, not accessible to the general reader; the whole forming an interesting addition to the literature of Northamptonshire Church History.

JOHN TAYLOR.

NORTHAMPTON, July 1, 1886.



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# The Carey Centenary,

MOULTON.

R. CAREY was called to the pastorate of the Moulton Baptist Church during the year 1786. Centenary Services were held to commemorate the event on Thursday, May 27, 1886. The following pages contain particulars of the meetings, which were well attended, and of a highly interesting nature.

Amongst the Ministers present were the Revs. J. T. Brown, Northampton; H. B. Robinson, Kettering; W. A. Wicks, Pastor of the Church; T. Gasquoine, J. J. Cooper, A. B. Middleditch, and C. Ward, Northampton; J. Litchfield, Kingsthorpe; J. G. Scott, Guilsborough; D. McLaren, Creaton; E. Broom, Milton; A. Laishley, Old; A. C. G. Rendell, Earls Barton; T. Ruston, Long Buckby.

In the afternoon there was a service in the chapel; the devotional part was conducted by Rev. A. B. MIDDLEDITCH, and sermon was preached by

## THE REV. H. B. ROBINSON,

From I. Chronicles, xii., 32, "Men that had understanding of the times to know what Israel ought to do. . . . And all their brethren were at their commandment." They were men (he said) who saw the national crisis and all its possibilities of danger or of strength; men whose trumpet notes could lead, and Israel's judgment follow; men who discerned the coming man, and who sprang to his side to share his struggles and aid his triumph. And "all their brethren were at their commandment." The larger Israel—the Church of Christ—has always needed such men, and to that Israel they are sent: its apostles and prophets. It was a man of this stamp that that Church had

invited to the Pastorate 100 years ago; a man of humble birth, of humble occupation, of few advantages, but of lofty and heroic spirit. While he laboured there he mused, and while "he mused the fire burned. Then spake he with his tongue;" and in spite of the stern "Sit down young man" of one older than he, and the cold incredulousness of others, the Word of God "was in his heart as a burning fire shut up in his bones, and he was weary of forbearing, and he could not stay." With missions on the conscience, missions on the brain, and missions on the heart, he asked but for some strong hand to hold the rope, and went down into the great mine of heathendom, that he might gather living jewels for the Redeemer's crown; and eventually "all his brethren were at his commandment."

Such men never die. You could bury some men with their bodies. They uttered their last word and you forgot it. It was nothing to men that they had ever lived. Others you could never bury. walk the earth in all the majesty of living influence through all the ages. It was part of their heritage. A few men imagine that they have nothing to do with the times; they are only pilgrims here; it was nothing to them that empires tottered and plots were hatched; they took no part in political life, and imagined they were above it; commercial crises were nothing to them; they belonged, they said, to One whose "kingdom was not of this world." Happily, all their brethren were not "at their commandment." The true man discerned that the Church was here to lead the times, to feel the fresh touch of the times, to see its needs and mould it into beauty and power. Men of discernment recognised inevitable changes and asked—(1) What new facilities are afforded for carrying on needed work? (2) What fresh conditions demand the application of hitherto overlooked truths? (3) What new events must be studied in the light of old principles? (4) What is the probable destiny of new movements, and what new fields are likely to be occupied by developing thought? He could not say how far Carey had been moved by these things; more is in a man's heart than is seen in a The great revival under Whitfield and Wesley was barely half-a-century old. The Sunday School spirit was just stirring into real power. India was presenting responsibilities and possibilities that could only be overlooked by the dull and neglected by the supine. A man of discerning eye would see in all these the signs of the times. But it may be that he took a view of his times that seemed very commonplace; and yet, in the face of a powerful press which some men foolishly imagined was to supersede the pulpit; and a secularism which demanded the fruits of Christianity without a living Christ, and a vaunted progress in invention, in art and science, and in secular education, it was a view we needed to take now; and notice—(1) That the command to carry the gospel to all humanity had never been recalled. (2) That the times offered no invincible and special hindrances to our work. (3) That the age has discovered nothing fitted to supersede the gospel we preach. Still the cross is the one great uplifting power in the world. Let them emulate Carey's zeal, and throw new energy into mission work. Let them bring that spirit to bear upon their own neighbourhood, and not neglect the men who are dying under their very eaves. Let them not be afraid to adopt new methods, acting thoughtfully. Let them not be afraid of being called heterodox. Andrew Fuller was the heterodox theologian in the Baptist denomination. Carey was the Radical Christian worker. Such men stand alone for a time, but eventually the times come round to them, and "all their brethren are at their commandment." Above all let them, in the spirit of their Master, be earnest and active; for the time was flying, and life should be full of holy thought and self-sacrificing toil. Let them remember Carey then, not by keeping his centenary alone, but by ever living in his spirit.

At the conclusion of the service a Tea was provided in the School-rooms adjoining, by the ladies of the congregation, and

In the evening a Public Meeting was held in the Chapel, the Rev. J. T. Brown, of College Street Chapel, Northampton, presiding.

After singing the hymn,

COME, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one. &c.,

The Rev. E. R. Broom, of Milton, read a portion of Scripture from the Psalms, and offered prayer; after which the following address was delivered by the Chairman,

### THE REV. J. T. BROWN.

I am very glad to see that we have such a large attendance on this interesting occasion. I can easily imagine that some stranger looking in might ask, What is the meaning of our gathering here to-night? Why do we come to this particular spot; and what is the purpose that we have in view? And I need not remind you, friends, that we have to go a considerable distance in order to find a reason or answer to these enquiries. We have to go back a hundred years in order that we may know why it is that we are here in 1886. It

is a long or short period according to the standard we take in viewing it. Looked at in relation to the life of a nation or to the history of our earth it is but a short period; but when we think of it in relation to our own personal life and the few days which are allotted to man upon the earth, it becomes an impressive sum to our imagination. At that period to which our thoughts are turned the present world had not come into existence at all; with very rare exceptions indeed all that were contemporary with Dr Carey have passed utterly away. Death-restless, omnivorous Death-has carried them all off the stage where they once lived and acted as we do now; and the grave has swallowed them up. It is a new world altogether to-day. One cannot help thinking during the steady flow of years since, what changes have come to pass, what memorable events have occurred and what progress has been made in many directions: at home, abroad, in our own country and its far-off dependencies; in almost every department of human activity; in science and art, in political movements, or in national life and development; and, most gratifying to us, the expansion, the work, and achievements of Christian zeal -affording cause, on the one hand, to excite surprise, and on the other to kindle a spirit of devout thanksgiving.

If there had been a prophet in that day—but I suppose among its wonderful things Moulton has never produced one of these—if there had been a prophet in that day with vision far-sighted enough, and clear enough, to have foretold in particular detail what we and others since have witnessed, he would certainly have been deemed like Joseph with his dreams; and his utterances would have been considered as wild words of a romantic fancy. Nor is anything more striking and more remarkable than the growth, the present breadth, the multiplied activities and hopeful aspects of missions to the heathen, with which Dr. Carey's name is associated as their modern founder, and their inspiring spirit.

I think we in Northamptonshire have great cause to rejoice that Carey was born and nourished here; that this part of our country did give a man of such eminence and might, of such spiritual magnificence, and of such achievements, to the church and to the world. Our county is not least among the thousands in Israel in this respect. It has produced many noble sons in the course of time: poets, that occupy a very high place as lasting singers who delight us to-day with their song; and writers, too, of no mean rank on the literary roll. It has produced men of various kinds whose character, whose work, whose memory belong to the wealth and glory of old England.

And there are three persons-looking at men of more modern datethree persons in whom, I think, for their characters, their powers, and their achievements, we in Northamptonshire, and Christian folks especially, may rejoice and be exceeding glad. With William Carey we couple Andrew Fuller, his firm friend and ally: a man of majestic intellect, who rendered immense service to the cause of truth; and with him William Knibb, who did more by his eloquence and fire to kindle the spirit of this nation so that at length, and after a very long struggle, it completed by one resplendent act, the work of emancipating the slaves, which Wilberforce and Clarkson began. But neither among the more ancient or modern is there anyone who stands out in bolder form, or who has left a deeper impression of himself upon the world; one who has done more divine or enduring work; one who has risen to higher place or gained a more brilliant reputation, than he who was once termed in derision "the consecrated cobbler." I think we have reason to rejoice in the fact that William Carey was born among us. And there seems to me something marvellous when we think of what he was and what he became; his vast labours—labours manifold and of a heroic kind; whereto the cause he begun has grown, and what has sprung out of that thought that lodged in him so long before it could get out—that contagious feeling which he cherished: when you look at that in connection with his humble origin. William Carey owed nothing to birth, to rank, to outward condition. Here — when he became the minister here — he was comparatively little known; teaching children, and preaching to the poor, but with a soul that was travelling the world over and embracing all nations in its affection and sympathies. He drew nothing from the churches connected with him; from Paulerspury where he was born or Hackleton where he made or mended shoes, or Barton, Moulton, and Leicester where he preached. But they have drawn from him a distinction. Nobody knew him then. Those that were in association with him did not know how great William Carey was. The secret of his greatness and prospect of his future illustrious career were hidden from himself and them. None of the men who thought most of him, and hoped for more, knew to what a magnitude he would grow, or that he would become of such account that it would be a matter of pride that he was associated with any place. I think we feel that pride to-night, being here where for a time he laboured.

But to me it is not the after parts of Dr. Carey's achievements that are most impressive. We look back from that loftiness to which

he attained to trace the germs and signs of the greatness which crowned his latter days. He was great at the end of that course: he was great, too, in other ways at the beginning. The qualities which wrought in the larger sphere and have brought him renown, were quietly manifesting themselves in obscure places. Carey, Founder of Missions, the great linguist, the celebrated Translator, Professor of Sanscrit in the College of Fort William, the man that came at length to sit together with princes and receive the respect of society, has overshadowed the William Carey of humbler village ministries and labours. Our eyes have been drawn away from the deeper qualities which were hidden in him, and which were the foundations and moulding forces of that very life and work which have drawn the respect of the world. A hundred years ago in this place, at Hackleton, at Earls Barton and at Leicester, William Carey was shewing the worth and greatness which have raised him so high in our regard. In the very trials and discouragements. the sore travail and exercise of his soul; in the chequered and weary strivings which he had to endure during the days of waiting and preparation, he displayed the nobility of his soul and character. the occupation of his mind with the one great thought and purpose; the fervour of passion with which he embaced it: ever uppermost, never lost sight of; the loneliness of soul that found no fellowship or sympathy with what he deemed of such imperial necessity and such inspiring grandeur; the burden of the Lord upon him; the fire which consumed him; in his profound, tender compassion for the heathen, and his personal consecration to the work; it is in these things, more than in the after achievements, that we find the true greatness of the man whose name is a power of inspiration to-day.

And let us think what a lofty life he is living now. He is gone and yet here; dead but living. He lives in the fruits of his work; in the translations which he made; in the subtle influences which have survived him and will continue: in the number of Societies and the multitude of missionaries which have entered into his labours, and owe their inspiration to this source. He lives! He lives in the very thoughts that are stirring our hearts now; and, I hope, will live yet more in the freshened interest, the stronger purpose, and in the profounder sense of obligation which the reference to him to-night shall produce. We are here not to worship heroes; but we are here to think of him, that touching him in thought we may be brought a little nearer to him; that by communion with the dead we may cherish and manifest a like-minded devotion. There are points in which even the thought of becoming like him cannot be

entertained. He is like a star that shines above us, and which we cannot reach; we can only look up and admire. But there are points where we may imitate him: in the interest he took in this subject; his tender pity for the perishing peoples; in the oneness of his soul with the Lord whom he loved; the entrance into the largeness of divine purposes, and his desire for the spread and triumph of His kingdom; in the patience that did not tire, the persistence that did not give in; the heart that felt; the brooding thought; in the love which will pray and give and work, we may in some measure follow in the way of his steps. May the spirit of Elijah fall upon those who succeed him-not one, but all Elishas. May Moulton Church, may Northamptonshire Churches, may the Churches of our land feel the inspiration which moved Carey; and in personal devotion respond to motives which constrained him to go to India when none others would, and there were few to bid him "God speed!" My wish and prayer is that this may be so for many a year, until it shall not be wanted. One of our brightest glories is what we attempt to do in this way. Lord! may Thy kingdom come; Thy will be done on earth, even as it is done in heaven.

The pastor (Rev. W. A. Wicks) followed, giving a Sketch of the History of Moulton Baptist Church (see p. 17); after which was sung the hymn,

LL hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown Him Lord of all. &c.

#### THE REV. J. LITCHFIELD

then addressed the meeting as under :-

Amongst the ancient Romans there was a festival which occurred only once in a century. It was considered a happy omen for the reign during which this festival was held; and the heralds who announced it called the people to come and see what none of them had seen before, and none of them would live to see again. Supposing there had been nothing peculiar in this case, and we were reviewing the history of the most ordinary house of prayer, a place where the true gospel had been preached and borne fruit; this commemoration would relate to nothing little or insignificant. The gathering of Christian disciples into a Church, be their number ever so small, gives visibility to the Kingdom of Christ. Each instance of conversion is the saving of a soul from death; and when mention shall be made of Rahab and Babylon no more, "it shall be said of Zion, this man was born there."

Let the sect which occupies a place of worship be what it may, only let Christ be their trust and rejoicing, and they who pass by have reason to say "The Lord bless thee! O habitation of justice and mountain of holiness!" Here has been seen the hoary head of the righteous, "which is a crown of glory." Here have been heard the voices like those of old, which filled the temple with the cry of "Hosanna! to the Son of David." Here the stranger has had the secrets of his heart made manifest; the mourner has put on garments of praise; the orphan has been taught to say, "When my father and mother forsake me, then the Lord will take me up." It has been the birthplace and the home of piety. The tempted, the tried, the weary, have here found rest. Its modest front seems ever to ask, "Who is on the Lord's side?" It speaks to the ungodly of a sanctuary into which they may not enter; and though here they may cross the threshold, there is a fellowship to which they are strangers. It is the first place to which many of you were taken in infancy; the last to which old age fondly clings; and while the living worship within, around its precincts are peaceful chambers of the dead. think of the principles of which the sanctuary is an embodiment and expression, and of the sacred influences which it sends forth over men's homes and lives: when we remember how much it has been a check to vice and a stimulus to all that is pure and of good report, we need not wonder that the Christian should say,

### Angels that make Thy Church Shall witness my devotion there.

If then this were a common chapel anniversary, the occasion would gather around it associations of deep and sacred interest. Eternity exalts and hallows everything which it takes into connection with itself; the redemption of the soul is precious; nothing is little that points to Calvary and heaven; no wonders will compare with the wonders of grace. But with what intensity do these reflections come upon us when we think of a period so long as 100 years: long in comparison with the life of man, and especially with the best part of that life. What displays of grace, what diversities of religious experience rise in the review. In that time, often have the foundations of rock and of sand been built upon. Often has an abundant entrance into the Kingdom been ministered to some; while others have been saved yet so as by fire. Often has the blade matured into the ear, and that again ripened for the harvest; and often, too, has the green shoot withered away because it had no depth of earth. has been many times the morning cloud and the early dew; and also the shock of corn fully ripe in the season. The pulpit and the

pews alike have had many successive occupants. Grey heads have disappeared; others fast growing grey; ministers, deacons, Church members, have finished their course. Your fathers, where are they?

The Chairman then called upon

#### THE REV. J. J. COOPER

who said:

I understand the object of this meeting is to keep green in our memory the name of Dr. Carey; to form, if we can, some estimate of his work, and stimulate others to follow in his steps. This is not easy, for his steps were far apart from the common ways of men. The Lord Jesus said wheresoever His gospel was preached the story of the woman who broke over him a vase of ointment should be told for a memorial of her. Carey did something like that in a higher sense. The Bible was a sealed book, and he broke the seal, and poured its precious truths on the head of India, and the perfume is spreading to this day.

Thomas Fuller, in his own quaint way, said of Northamptonshire, that it is an apple which has no core to be cut out, and no rind to be peeled off. He had an evident appreciation of the county, and as much as that may be said of many Northamptonshire people. In the apple, the aim of nature is to preserve what nestles in the heart of it—the seed after its kind. Except for eating purposes an apple would not be improved by taking out the core and cutting off the rind, but we do not want the county eaten. In the past it has been wealthy in honoured men, and we may hope its wealth is not yet exhausted. Of course we know what Fuller means.

We have been deeply stirred as we have again heard the story of Carey's life. Carey, Marshman, Ward—these three were great and heroic men, but the greatest of these was Carey. All gave themselves to India for Christ's sake, but he gave India the Bible as well as himself. It is not easy for us to see all this means. Dr. H. Rogers tells us a dream in one of his writings. Probably it was a waking dream. But he tells us he dreamt that the world awoke one morning to find the Bible a blank book. Every letter was gone. Not only from the Bible as a book; but from every book which had contained quotations from it, all was gone and a blank remained. Just think what that would mean to us! Shakespeare had great gaps in it; most of the poets had lost many of their charms; and so on through all the literature of our land, all the Bible truths and words were gone. Gone from all places except from the hearts in which it was stored in

love. Many who had never cared for it before were now greatly distressed. If that were our case to-day what would England be? But something like that was the case in India. Its millions knew nothing of its promises which cheer us, nothing of its doctrines which sustain us, nothing of the inspiring life of him about whom the book is written. The Bible was a blank book in India till Carey gave it the words of life, We shall estimate the work he did just as we value and believe the Bible. Think of no one in England knowing anything about Jesus Christ! I have read of a lady who was passing a gipsy camp. She asked permission to enter one of the tents, and at last obtained it. There lay a boy who was dying. She bent down and whispered in his ear that glorious truth "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There was no A second time she repeated the epitome of all that is precious in the book. Still there was silence. A third time the words were uttered; and the boy opened his eyes, and said, "I never heard of him before; please thank him for me." We are shocked to find anyone here who does not know something about the Christ of God. Yet such was the condition of India, that Christ was unknown till Carey gave it the Bible.

I have long had respect for leather, and that respect has been increased of late years. But I thought a great deal more of it when I heard that Carey, in teaching his boys geography, not being able to buy a globe, taught them from one made by himself of leather. His mind was saturated with a knowledge of peoples and places on the globe, and of their wants and woes; and he had no rest in his spirit because they knew not God. Does not this show us the spirit of the man? It shows us how intense his zeal was for the God he loved, and how anxious he was that others should know Him who had redeemed the world. It is a pathetic story. In this man's heart a fire was burning, yet it was suppressed because his plans were opposed and his schemes thought wild. But because the fire was there, lighted by God's own love, it made itself manifest; and to-day it gleams amidst the millions of India.

IVES of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Dr. Carey speaks to us to-day, to young men, to young women. He has made the path of honour and glory easy for you. Will you commemorate this day by giving yourselves to the service of man for the Lord's sake? Who will say this day: Lord, here am I, send me!

### THE REV. A. B. MIDDLEDITCH,

in response to the Chairman's invitation, briefly spoke as follows:-

Mr. Wicks made one remark which I venture to question, viz., that the speakers on the platform were anxious to give their speeches. When I came I had no idea of having to make a speech upon this auspicious occasion; and it is with some reluctance that I venture to address you, lest I might mar the joy and brightness of the meeting. Perhaps a word to young men, speaking on the hint thrown out by Mr. Cooper, would be in harmony with this happy and joyous centenary of William Carey. Many references have been made to-day to the apparently insurmountable difficulties that shrouded and clouded the early days of Carey — the difficulty of humble origin; the difficulty of open and pronounced opposition, so tersely embodied in the words of the afternoon preacher, "Sit down, young man;" the difficulty of every door seeming to close as he stepped out into the great undertaking of his life. It may be that some of Carey's difficulties are yours; not in degree but in principle. In your heart there may be burning that holy fire of earnest desire to serve Christ, but you are pressed down because of the difficulties of the way. You may have made known your desire to work for the Master, but the stern "Sit down, young man," is ringing in your ears; for by some strange ordering when we want to sit down they say "Stand up," and when we want to stand up they say "Sit down." But I would most earnestly say, let Carey's grand example inspire us; remembering that, having planted his foot on the ladder of God's work, he never faltered or failed until by the Grace of God he reached its highest point. When he was sternly bidden sit down, called a fanatic and a madman, he did not resent but calmly endured, holding on his way. He was not rebellious, he did not throw up his noble ideal; but with a manly, noble, heroic courage—a courage equal in my opinion to any shown in his life—he was unfaltering and steadfast in his loyalty and love to Christ and the heathen world. If God has planted any holy impulse in our hearts, never let difficulties hinder us (they are insignificant to Carey's); but with holy daring let us be true to our convictions at all cost. We may not all be Careys in position, but we can if we will be Careys in spirit. May God help us to live in his spirit; doing all, daring all; and God, yea, even our own God, will help us.

After reading the hymn 245 (which was written by Krishna Pal) the Chairman said that although there had before been a convert to Christianity—a descendant of the Portuguese, yet Krishna Pal was the first Christian convert from heathenism. He spoke of the joy the baptism of this first Hindoo must have been to the three men who had waited so long. The hymn was then sung by the congregation.

THOU, my soul, forget no more,
The Friend who all thy misery bore:
Let every idol be forgot,
But, O my soul, forget Him not.

Jesus, for thee, a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief, And fly to this most sure relief; Nor Him forget who left His throne, And for thy life gave up His own.

Infinite truth and mercy shine
In Him, and He Himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms forget?

Ah! no: till life itself depart, His name shall cheer and warm my heart; And, lisping this, from earth I'll rise, And join the chorus of the skies.

Ah! no: when all things else expire, And perish in the general fire, This name all others shall survive, And through eternity shall live.

## THE REV. T. GASQUOINE

said that it had been his privilege during the last two or three days to tread ground made sacred by many tender Nonconformist memories. After briefly mentioning the names of Thomas Toller, T. N. Toller, the three Bulls of Newport Pagnell, he passed on to Fuller and Carey, and continued:

I think you will see that there are two things about these men who have left their mark in the world. First there was a strong personality. Carey and Fuller were *real* men. And besides that there is a spiritual force which has passed down to our own time; and this is, after all, what will be found in every true minister, even though he be called to walk in narrow paths. It was so with Him, the Great

Minister-for the writer of the Epistle to the Hebrews, you will remember, speaks of Christ as a minister - it was so with Christ. What do I mean when I say Christ? It is an easy word to utter; as easy as any common word. But who is Christ? The word Christ represents the personality of one who lived eighteen centuries ago in this world of ours, in Jerusalem and Palestine; and it represents a spiritual force which is felt now. There is the personality, the man Jesus who lived so many centuries ago; and this is what those about us who reject the Christian faith have to explain. They have to explain that historic life, and the secret of its wondrous influence on the history of the nations. But we have recognised more than this personality. We are conscious of a spiritual force which is felt now. Men tell us that as secular education is increasing, so scepticism is There may well be these difficulties in India. growing in India. England, at first evangelized by Christian Missions, has never yet been brought out and out into the Kingdom of Christ. Oace in my lifemay it never happen to me again—I have spoken to a lad at my own door, a lad of ten or twelve years, and, mentioning to him Jesus, he said he had never heard of Him. England has not yet been brought to the feet of Christ. But there is many a sadder sight than of a lad who had not heard of Jesus. A sadder thing is to find that there are men who think of Jesus as a man who lived centuries ago, but have never felt Christ in them; are not conscious of that tender spiritual force. The Christ who is crucified is not merely the lesus who was hung upon the tree so long ago; but he is crucified in us now when he is not loved, not trusted. Christ who rises now is not merely Jesus who rose so many years ago from the grave just outside Jerusalem-it is sometimes even difficult for us to understand all that actually occurred then—but it is the living Christ, the Word of God, who rises and speaks and rules in our hearts now. Our Saviour! Our King! Now it is this which Carey felt; he was lifted up to a fellowship with the living Christ. Carey cared for all the subjects of the King. Carey cared for those who lived far away in India; and he said to himself, "These are the subjects of my King, and to these I must go with the Gospel of the King."

Let us feel Christ IN US. I tell you, I for one believe there are great events before the Church of God. If Carey came back he would perhaps be dispirited if he counted up the number of Christians in all our Missions in India. But I believe he would fall on his knees before the King when he observed the movement among the people! the yearning for light and truth. And is not this the condition of England too? There is a great movement, and God is preparing to

bless us. As I walked along the ridge from Kingsthorpe to Moulton, and looked down on one side to the town of Northampton, and on the other to the beautiful champaign country, with its woods and meadows and villages, I reminded myself of our difficulties in work both in town and country; but remembered too that they both belonged to the King. We make too much of our difficulties. more I read of history, the more I am convinced that our difficulties are really no greater than they ever were. Just think of what we have in part heard of to-night - Carey, when this chapel needed rebuilding, being afraid to go forth to beg, lest his little school, on which he depended for a livelihood, should fall away; and yet being able to raise from his own people only £2 toward the £100 needed. We ought to be ashamed of ourselves making so much of our diffi-There are difficulties of course, and it would be a sad day for England and for Christian workers when there were not; but God will bless us if only we live, as Carey and Fuller lived, in fellowship with Christ the King.

The cordial thanks of the meeting to the speakers was proposed by the Rev. W. A. Wicks; and after singing the hymn,

GO ye messengers of God;
Like the beams of morning, fly!
Take the wonder-working rod;
Lift the Saviour's cross on high. &c.,

The Rev. J. Laishley, of Old, offered prayer. The benediction was pronounced by the Chairman.





#### THE SHOEMAKER MISSIONARY.

By particular desire we insert the following Poem, which appeared in the Christian World of June 3, 1886:—

THE greatest things in quiet places grow;
And men are like the trees, which need the light
And free fresh air to make them strong for life.
The noblest deeds in silence are thought out;
And plans are born while only stars look on,
And hopes are whispered to the birds and flowers,
Which keep the secret. So the grand oaks grow
That once were acorns: so the grand deeds, too,
That once were only dreams.

A little village in Northamptonshire
Became the home, a hundred years ago,
Of a young man, poor and unlearned at first,
Whose thoughts were clarion-calls he needs must hear
And dared not disobey. He read the news
How India, with its costly merchandise,
Its wondrous wealth, and vast extent of land
Did now belong to England. And he read
How Agni, Soma, and a host of gods
Were worshipped by the Indians, and his heart
Was filled with longing to go forth, and tell
The Good News of the love of Jesus Christ,
And the glad Heaven which He has made the Home
For all the peoples of the Father's world.

Great need had he of patience. No one cared To listen to the visionary talk
Of him they deemed fanatic. So he took
The little village church they offered him,
And when the stipend, ten or fifteen pounds,
Proved all too meagre, made the village shoes,
And mended them; and taught the village boys,
Making a globe of leather for his school,

And giving lessons in geography—
Chiefly of India. But the Moulton fields
Were his prayer-places, and the silent trees
Looked down the while he made his high resolves,
And the ealm stars smiled with approving light,
And now and then the wakeful nightingale
Might hear another plaintive lay than hers
Break through the stillness, and, "O Lord, how long?"
Come from the lips of Carey.

#### Much he tried

To get the ear of others. At all meeting times, When ministers together came for talk, He was among them, and in earnest words Pleaded the duty of the modern Church To care for India. "God has given the land To us," he cried, "and we must win it back To Christ. Oh, brothers, why still hesitate? Let us go forward, and expect great things From God, and then attempt great things for God Who will not disappoint us." Angrily An older man cried out, "Sit down, young man." Yet was not Carey silenced.

#### Many days

Passed on before he had his heart's desire:—
And then, behold, in far off Serampore
The man of Moulton; honoured, learned, praised,
Professor in the college; translator
Of the most Holy Book he loved so well,
Leader of modern missions, whose good name
Was spoken in our English Parliaments
And in the homes of India; so he lived:
And, like a tree whose leaves for healing grew,
In stately strength and beauty reared his head,
Because his great true heart was brave for God.

MARIANNE FARNINGHAM.





# History of the Gaptist Church.

By the Pastor, The Rev. W. A. WICKS.

J THOUGHT some few days ago that you ought to have at this meeting a brief history of the Moulton Baptists. I therefore dipped into the "Memoirs of John Stanger," waded through the Church Books, and put numerous questions to the silvery-headed, and am consequently prepared to lay before you some true statements



concerning difficulties faced and fought, and concerning Christian work planned and accomplished by the Baptists in this village. Allow me to commence by making reference to a Mr. Stanger and a Mr. Stangeton. Mr. Stanger was a sturdy Nonconformist farmer, who for daring to preach the gospel had to suffer under the Conventicle Act. Warrants were several times issued for the seizure of his goods and cattle. He was mostly unfortunate enough to

lose his goods, but generally fortunate enough to save the beasts. How? His neighbours were kindly disposed, and his house stood on the borders of this county; hence, when the neighbours came and informed him that his enemies were coming, he instantly arose, gathered the beasts together, and drove them over the river into Mr. Staughton was a Baptist Minister, who also Rutlandshire. had to suffer under the Conventicle Act. He languished in Northampton Jail for three years and a half; at the same time that the immortal Bunyan lay a-dreaming in Bedford prison. Mr. Stanger's son William married Mr. Staughton's daughter; and after residing in several parts of Northamptonshire came to live at Moulton, somewhere about the year 1710, possibly a little Whilst this William Stanger and his wife lived here, he held a dual position, viz., that of farmer and pastor. During the week he carefully cultivated the soil, and on the sabbath he faithfully preached to the members of the little General Baptist Church. From an old document-which would delight the eyes of antiquarians-it appears that a certain Mr. George Cox, of whom little is now known, and a few zealous men from Northampton, were connected with the early founders of this little General Baptist Community. But who the actual founders of the Church were, and what the precise date of establishing the Church was, cannot be determined.\*

When good William Stanger died, in the year 1740, his son Thomas immediately succeeded him in the farming business; and subsequently in the pastoral office. He is said to have been a plain unlettered preacher; but so consistent was his conduct that he won the esteem of all, and so warm were his sermons that he was the means of doing good to very many. His own house was the place where the members of his flock assembled for worship. He was, however, obliged, after a time, to hire a school-room; and managed, a few years later, through much self-denying labour, to erect a small chapel. He had to ask Mr. William Painter, the village schoolmaster, to be his co-pastor; owing to the numerous services which he had to conduct in the many surrounding villages. Let it be stated concerning Stanger that he served "not the Church for filthy lucre's sake, but of a ready mind;" for it is not probable that he received more than £10 during the whole of his ministerial work. When he died, somewhat suddenly, in the year 1768, he was greatly lamented. It could be said of him even as of Stephen, "Devout men made great lamentation over him."

After Thomas Stanger fell asleep no one seems to have been chosen to fill the vacant pastorate. His widow became very anxious about the Church. She feared things would not prosper, but determined to do her best to make them succeed. And her son records that it was by her resolution and influence that the people were kept together "when their different views and altercations were tending to dissolve the Church or shut up the Meeting-house." When this Deborah, this mother in Israel, was called to her reward (some 13 years after her husband), the things she had dreaded came to pass. The members of the Church got loose in their theological views, ultimately became Unitarian, and soon dispersed.

A little time passed—how short a period cannot be stated—and some preachers belonging to the Particular Baptist body came over to Moulton and commenced holding services in the little deserted chapel. They are described as sturdy orthodox men. The Holy Spirit applied their words to the hearts of the hearers. Those who professed faith

<sup>•</sup> It is clear that whilst the General Baptists at Moulton were prospering under the ministry of the Stangers, there were some Particular Baptists in the village who enjoyed the ministry of Mr. Geo. Evans, to whom reference is made in the Appendix; these Particular Baptists, a little later on, held services in the house of a Mr. Feavers, and were enrolled as members of the Church at College Lane. No connected record can be given of them.

were baptized, and brought into Christian fellowship. Thus a Calvinistic Baptist Church was formed. The members on the 16th of June, 1785, met together and agreed to ask a young man named William Carey to be their minister. The invitation on being received was duly accepted. After Mr. Carey had profitably ministered to the people for a little over twelve months, at a Church Meeting held Nov. 2, 1786, it was "Agreed universally" to call him "to the Office of Pastor," which was accordingly done. On the 1st February in the following year he "agreed to accept the call," and it was forthwith determined that he should be ordained in the autumn. Ordination Services were most successful. Dr. Ryland "introduced the service and received the call and confession; " Mr. John Stanger, of Bessel's Green (a descendant of the Stangers before referred to), offered the ordination prayer: Mr. Sutcliff, of Olney, gave the charge from 2 Tim. iv., 5., "Make full proof of thy ministry;" Mr. Edmonds, of Guilsborough, then prayed; Mr. Fuller next mounted the pulpit, and preached from Psalm lxviii. 18., "Thou hast received gifts from men." This was not, however, deemed sufficient, so they had another discourse (how they liked sermons then-a-day) from the words "Rejoice with trembling." Of William Carey it could not be said he was "passing rich with £40 a year," for he only received Lo per annum from the Church, and L5 from a fund in London. In order to enlarge his income he was obliged to keep a school, from which he received about 7/6 per week. He, however, found that he was unfit for the post of school-master, so he closed the school and turned to his old trade of shoemaking; and once a fortnight he might have been seen walking to Northampton with a bag full of shoes for delivery to a government contractor, and then returning home with leather for another two weeks' work. This noble little man met his Church soon after his ordination, and with them drew up and signed a Covenant. That Covenant is in use to-day; all members on being received into the Church sign it. It is somewhat lengthy, and is designed to promote the purity and well-being of the Church. The Lord so blessed Carey's labours here, that in a short time it became necessary to enlarge the sanctuary; it was also needful to do something to the building for another reason: the walls were so ruinous as to render it unsafe to meet between them. The following letter was therefore written and sent forth :-

Letter of Request on behalf of the CHURCH AT MOULTON.

To all those who are generously disposed to encourage the Publication of the everlasting Gospel; with a View to the Honour of the Great Redeemer, and the Salvation of perishing Sinners, the following Case is humbly submitted.—Dear Brethren,

We are a very poor Congregation of the Baptist Denomination, who assemble for Divine Worship at Moulton, near Northampton, and are possessed of a

small old Meeting-House, which is exceedingly out of Repair, and one Side Wall is become so ruinous, that we are justly apprehensive it will be dangerous to meet there much longer. Besides, it has pleased God, since our present Minister came among us, to awaken a considerable Number of Persons to a serious Concern for the Salvation of their Souls; and to incline many others to attend upon the Preaching of the Gospel; so that for two Years past we have not had Room sufficient to contain them, and we have Reason to believe that Numbers more would attend if we could accommodate them when they come. The village is large and populous; many there, and in the neighbouring Villages, seem inclined to inquire after the Truth. But we are all so poor, that, upon attempting a Collection among ourselves, we could raise but a few Shillings above Two Pounds. And yet the Affair is no longer a matter of mere Expedience, but of Necessity, unless we would give up the Gospel, or run the Risque of being buried in the Ruins of our Building .- We have therefore been advised by our Friends, not only to repair, but enlarge the Place, which we intend to do to the Extent of nine Feet in the Width, which will make it thirty Feet Square; and as most of the Walls must come down, and the roof must be new, we fear it cannot be done under the Expence of One Hundred Pounds, or upwards.

At the same time, the Peculiar Situation of our Minister, Mr. Carey, renders it impossible for us to send him far abroad to collect the Contributions of the Charitable; as we are able to raise him but about Ten Pounds per Annum, so that he is obliged to keep a School for his Support; And as there are two other Schools in the Town, if he was to leave Home to collect for the Building, he must probably quit his Station on his Return, for Want of a Maintenance. If, therefore, God should put it into the Heart of any of our Christian Friends at a Distance to assist us in our Distress and Necessity, we would beg of them to remit the Money that they may collect for us, to the care of the Rev. Mr. Ryland, in Gyles's-street, Northampton.

Imploring the Blessing of God on all that may kindly relieve us in our low Estate. We are willing to subscribe ourselves

Your much obliged and affectionate Friends,

WILLIAM CARRY, Minister.

Signed in Behalf of the Church and Congregation at Moulmon, in Northamptonshire, April 23, 1787.

THOMAS TIFT, Deacon.
WILLIAM STAFFORD.
JOHN LAW.
JAMES DOVE.

Ws, whose Names are under-written, believe the above Case to be truly represented, and worthy of Encouragement.

JOHN EVANS, Northampton;
ROBERT HALL, Arnsby;
ANDREW FULLER, Kettering;
JOHN RYLAND, jun. Northampton;
JOHN SUTCLIFF, Olney;

ALEXANDER PAYNE, Walgrave; JOHN EDMONDS, Guilsborough; J. W. Morris, Clipston; RICHARD HOPPER, Nottingham; EBENEZER COOK, Dunstable; In the letter on behalf of the Church at Moulton, to the Ministers and Messengers of the Baptist Churches assembled at Kettering on May 27 and 28, 1788, it is stated that the chapel had received the necessary attention, but that a debt remained upon it. This debt was, however, after great exertion removed. Carey and Ryland frequently met, and heartily appreciated one another. In the latter's diary are the following references to the former:—

"[Jan. 9.—Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the lecture, from "The wages of sin is death," &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the Gospel.]

"[1786]. Sept. 21.—Mr. Carey, of Moulton, preached from Psalm xvi. 8. "I set the Lord always before me." His prayer was singularly excellent, and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

"[1788]. July 8.—Asked Brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord pity us! I am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness."

Carey received an invitation from a Baptist Church in Leicester soon after he had completed his fourth year in this village; which, owing to his straightened circumstances, he felt obliged to accept; and after labouring in Leicester for three years and nine months he sailed across stormy seas to become, as yonder tablet says, "the Evangelist of India," and "the Father of Modern Missions."

Mr. Edward Sharman, of Cottesbrook, was chosen as Dr. Carey's successor in the Moulton ministry. It is difficult to ascertain whether he came to the village in 1789 or two years later; the minutes in the Church Books are, for a wonder, at this point, somewhat contradictory. Nothing is recorded concerning Mr. Sharman's work here. The following saddening paragraph however occurs: "Apl 1. 1795. At our Church Meeting Whe Agreed to send one of our Members to Clipston to the Ministers Meeting for Advice on Account of our Ministers Deinieng the Godhead of Christ." I cannot however, inform you whether the ministers succeeded in showing the Moulton pastor his error, or whether they advised him to resign his

But on June 7th of the same year the following letter was sent to the Annual Meeting of the Association at Kettering:-

The Church of Christ Meeting at Moulton holding the Doctrines mentioned at the Head of the Circular Letter to the ministers And Messengers at an Association at Kettering June 1795—Sendeth Christian Love.

Brethren in the Lord,

Since your Last Annual Meeting Various has been the trials & Difficulties Which we have had trials from the World trials in the Church that of Giving Up our Late Minister is Not one of the Least We Loved him as a Christian And a teacher But by No Means can or Do we Wish to embrace is present Sentiments we pray that God may Appear for him and bring him back to the truth as it is in Christ. But When we Consider that the Cause of Christ is in so Low a State With us this is the Greatest of All trials—since the Last Association We have Lost two members by Death—and there Does Not Appear that Aney Are At present Willing to fill up their Place Excepting the restoreing of one member that had been Seperated-from the time of our present Minister Coming Amongst us we have meny more People to hear the Word but What Effect it may have Must be Left to the Pleasure of our Great master Who Sends By Whom he Will And blesses his own Message to Whom he please We hope that the Lord Will turn Again and bless us Indeed When our Dear paster Mr Carey Removed from us Mr Payne of Walgrave has in some things Stood in his Place and we are much Indebted to him And the Church At Walgrave for their kindness And We hope that the Ministers Will as much as Can be Convenient Give us Assistance and if Good Should be Done your Reward from God Will be Great may the Lord bless And be with you all.

Signed by us in the Name of the Church

DANIEL WARD THOMAS LAW ROBERT BYFIRLD JOHN LAW ROBERT SMITH

Moulton June 7th 1795

Mr. Sharman had evidently resigned the pastorate when the above letter was sent to the Association.\*

The good brother who for the next few years kept the Church Book had not had the advantage of much schooling; his writing is decidedly not the best I have seen; and his spelling is frequently quite astonishing: e.g., he says of himself and members, "Whe met in peas and parted in Younity;" but no doubt his heart was right in the sight of God, and that is the chief thing.

Mr. Thomas Berridge next received a call to the office of pastor; his Ordination took place on the 13th April, 1802. He was a draper in Northampton; his shop was opposite the Northamptonshire Union Bank; he served the Church here for sixteen years gratuitously.

<sup>\*</sup> The Titles of several pamphlets which Mr. Sharman published are given in the Appendix.

During his ministry a gallery was built to accommodate the increasing congregation; a vestry was also built, and strange to say the baptistry was in the centre of the vestry; before this time they used to baptize in the sheep-wash at the bottom of the hill. Mr. Berridge also established a Sunday School here, and commenced preaching at Pitsford. There being no chapel at that little village, my senior deacon's father opened his house for the services; since that time meetings have been regularly held. I have heard several stories about good Mr. Berridge. Here's one. When he drove over to Moulton on Sabbath mornings he always brought his dinner with him, cooked it in the vestry, and invited all who came from a distance to join him. Mr. Pickering tells me, that when he was a very little boy, his father and mother used to take him to town on market days, and leave him in Mr. Berridge's shop whilst they transacted their business. patriarch now present assures me that one Sunday morning he "crept, like a snail, unwillingly to school," making a noise the reverse of melodious, and staining his cheeks with tears. Mr. Berridge seeing him soon caused the rain of tears to cease, and the sunny smiles to appear, by the gift of a penny. Little acts of kindness live on in the memory when many sermons are forgotten. This gracious pastor thought of endowing the Church, but was fortunately led to alter his mind: and I am glad he was, for endowments are generally more of a curse than a blessing. He seems to have resigned the oversight of the Church about the year 1817, because he could not see eye to eye with the members on a certain matter. In leaving he recommended, as his successor, a young man who had recently left the Bristol College; whose name was Francis Wheeler. This young man received and accepted a call. For 35 long years did he labour here. Whilst here he opened a school, and several present, such as our Chairman, Mr. Pickering, and Mr. Westley, were educated in that school.

I shall say very little of Mr. Wheeler, for I feel I cannot speak in terms sufficiently eloquent. Some who will presently address you will doubtless speak of him in fitting manner. As Mr. Wheeler's pastorate was so long an one, as may be supposed, he saw many changes in the work. There were seasons of prosperity, when much good was done; but there were also seasons of adversity, during which such words as the following were entered in the Church Book: "All dull and lifeless;" "Lord revive us;" "Let not our, hearts grow quite cold." Every servant of Christ present knows what it is to utter such cries. Mr. Wheeler built the house adjoining this chapel, intending to occupy it when he became too old to continue school work. Death, however, called him away, seemingly all too

soon. The Church afterwards purchased the house, and whoever happens to be minister occupies it. Mr. Wheeler's memory is cherished by all. Never will he be forgotten here.

Mr. Lea was asked to follow Mr. Wheeler: he consented, and laboured in this part of the vineyard for eleven years. Whilst he was here yonder schoolroom was built at the cost of about £300. When he left he was permitted to work for his Master at Weston-by-Weedon for a period of nine years or so, and then for a short time at Long Crendon, Bucks, from which place he was suddenly called to his rest on 31 July, 1876.

Mr. Parker was the next minister. He served the Church right well for the space of eleven years; he and the people had a mind to work. Something like £600 or £700 were raised for the enlargement of this building; for the purchase of property close at hand, and for the re-building of Pitsford Chapel. We are all sorry Mr. Parker is not with us to-day. His old friends are ever pleased to welcome him into their homes.

After Mr. Parker resigned, Mr. Phillips was chosen to minister to the people. All agree in saying that he was a good man. He did not, however, continue here long—between two and three years. God speed him in the work he now does.

During the nine months which followed Mr. Phillips's removal the Church was without a minister. At the end of that time the Rev. C. H. Spurgeon was requested to send one of his students down with a "view to the pastorate." He selected a student who could not well be called "Zaccheus;" but who has frequently been called "A son of Anak." This student received and accepted the Church's unanimous invitation to the pastorate, and is the present pastor. During the four years and a half that I have lived and laboured here I have received nothing but kindness. There are about 120 members in the Church. Unity reigns in our midst. We intensely wish that more were anxious about their souls, but firmly believe that "we shall reap if we faint not." Within the past two years we have paid off a debt of £170, and are now striving to pay off a similar amount. The debt with which we are now burdened was incurred through some most needful alterations in the manse. You will, I feel sure, help us to reduce it to-night. One more word and I have finished. Of Abel it was said "He being dead, yet speaketh;" of Carey it can be said "He being dead yet speaketh;" and does he not say to us now: Be prayerful; Be zealous; Be selfdenying; Strive after holiness.

<sup>&</sup>quot;Expect great things from God; Attempt great things for God."



# Appendix.

N an Article on the Life and Times of Baxter, in *The Christian Review*, vol. viii., *Boston*, 1843, Dr. Williams of New York, writing of the Baptists in the Cromwellian Army, says:—

"To the Baptist, then, the age of Baxter is a memorable one. The period of the Commonwealth and the Protectorate was the season in which our distinguishing sentiments, heretofore the hidden treasures of a few solitary confessors, became the property of the people. Through weary years they had been held by a few in deep retirement, and at the peril of their lives; now they began rapidly working their way and openly into the masses of society. The army that won for Cromwell his 'crowning mercies,' as he called those splendid victories which assured the power of the Parliament, became deeply tinged with our views of Christian faith and order. They were not, as military bodies have so often been, a band of mercenary hirelings, the sweepings of society, gleaned from the ale-house and the kennel, or snatched from the jail and due to the gallows; but they were composed chiefly of substantial yeomanry, men who entered the ranks from principle rather than for gain, and whose chief motive for enlistment was that they believed the impending contest one for religious truth and for the national liberties, a war in the strictest sense pro aris et focis. Clarendon himself allows their superiority in morals and character, to the royalist forces. In this army the officers were many of them accustomed to preach; and both commanders and privates were continually busied in searching the Scriptures, in prayers, and in Christian conference. The result of the biblical studies and free communings of these intrepid, high-principled men was that they became, a large portion of them, Baptists. As to their character, the splendid eulogy they won from Milton may counterbalance the coarse caricatures of poets and novelists, who saw them less closely, and disliked their piety too strongly, to judge dispassionately their merits."

The earliest mention we have of the Baptists in Northamptonshire is the Confession of Faith of 1651, which is signed on behalf of the Church at Ravensthorpe, by Benjamin Morley and Francis Stanley, who were Messengers for the General Baptist Churches in Northamptonshire and Lincolnshire. This Confession was the first sent out by a Baptist Church in the country. The title is as follows:—

The Faith and Practise of Thirty Congregations, gathered according to the Primitive Pattern. Published (in love) by consent of two from each Congregation, appointed for that purpose.

London, 1651

Amongst the Original Letters and Papers of State, Addressed to Oliver Cromwell, concerning the Affairs of Great Britain, 1649-1658, in the Collection of John Milton, is one which is signed by Fr. Stanley and Robert Teaslow, for the Church at Ranstrop. The Letter is dated the 1st day of the 11th month, 1651.

A Religious Census of the Province of Canterbury for the year 1676, is preserved in the William Salt Library at Stafford. The information contained in the volume is tabulated in four columns—the names of Parishes, the number of Conformists, the number of Papists, and the number of Nonconformists. We subjoin portions of the Census pertaining to Moulton and other places where Baptist Churches were formed.

Rames of Parishes.		Papists			Noncon- formists.	
Bugby alias Buckby	749		0		23	
East Haddon	350		0		18	
Moulton						
Pisford	216		1		. 1	
Ravens Thorpe	284		0		29	
Spratton			0	••••	. 16	

In a List of Baptist Meeting Houses, with the Names of the Ministers, the Number of the Hearers and Voters, and other Particulars, between the years 1717 and 1729, prepared by Dr. John Evans, in MS. in Dr. Williams' Library, are the following entries:—

		_		
Places of Meeting.	Preschers.	Ordsined.	Hearers.	Voters.
Wooden, Weston & Bradwin	John Britain A G Philip Cherry	***************************************	150	20
SLAPTON	Simon Harcourt Austin Taylor	People mixt as to Baptism	40	8
RAUNSTON, EAST- HADDON & LONG BUCKLEY	John Painter, of Moulton A G	***************************************	70	10
WALDGRAVE, SCALD- WELL BRICKWORTH & SPRATTON	Painter & Garret A with others	***************************************	80	9
Įsham Harringworth	Ibid	•••••••	70 80	10
WALDGRAVE	Wm Barker A	••••••	100	10

In the Seventeenth and Eighteenth Centuries the General Baptists in Northamptonshire were in a flourishing state. Mr. John Stanger, in his Memoirs, says,

"Their congregations at different places were considered not as distinct churches, but as one church only. In my younger years there was constant preaching at Moulton, Burton Latimer, Buckby, Kilsby, and very frequently at Brawnstone, Ravensthorpe, Spratton, Scaldwell, &c., and it seemed to be a point with them that they were all one church. And though most of the ministers preached more constantly at those places at or near which they resided; and those who were Pastors more constantly administered the Lord's support there; yet there was a mutual intercourse, and each of the pastors administered the ordinance as occasion required, at the different places where it was attended to."

We gather from the following entry by Dr. Carey in the Moulton Church Book the period of the formation of a Baptist Church there. On April 25, 1787, Mr. Adams, of Napton, reported respecting Legacies belonging to the Church, viz.:—

"Mr. Wright of Daventry left £60. A Soldier supposed to be in Oliver's Army, left £20 at Buckby. Mr. Bolton of Hartwell left £20. Mr. Gilby of Buckby left £20. Mr. Marriott of Buckby left £10, of which £5 is lost and Mr. Connel of Old left £20 which make £150 of which £145 remains."

#### PAINTER AND STANGER.

In a large printed sheet of three columns, in verse, entitled, "An Elegy on the much-lamented Death of Mr. John Lee, Minister of the Gospel, Who departed this Life, at Spratton, Feb. 8, 1742, in the 40th Year of his Age," are the following lines:—

"And pious Painter, zealous and sincere,
A son of consolation he appear'd;
And Stanger, who was solid, grave, and sound,
With fixed Resolution stood his Ground;"

## JOHN PAINTER.

In the Dash Collection at the Northampton Museum is a copy of a Sermon by John Brittain, who was minister at Weston-by-Weedon. God the Portion of his People: in a Sermon Preached at Moulton, Occasioned by the Death of John Painter, April 16, 1722. By Mr. John Brittain.

Northampton: Printed by R. Raikes and W. Dicey. MDCCXXIV.

#### THE STANGERS.

Interesting biographical reminiscences of the Stanger family are given by Groser, dedicated To the Grandchildren of the venerable John Stanger, with a portrait. The following is the title:—

Memoirs of Mr. John Stanger, late Pastor of a Baptist Church, at Bessels Green, Kent. By William Groser.

London, 1824 The Titles of the following Pamphlets published by John Stanger are taken from the Bibliotheca Northantonensis by John Taylor.

- An Elegy on the Death of Martin Drayson; Who departed this Life, September 12, 1773: aged 21 Years, containing some Account of his Conversion, and religious Experience.

  Sovenoaks, 1774
- Free Access to God by a Mediator. A Sermon, Preached at Bessels Green.
  near Sevenoaks, in Kent: By John Stanger.

  Sevenoaks, 1785
- The Doctrine of Universal Restoration, Considered as Unscriptural. Addressed to some Christian Friends. By JOHN STANGER. Sevenoaks, 1789
- A Short View of the Doctrine of the Trinity, as stated in the Scriptures; In a Letter to a Friend, by John Stanger.

  Sovenoaks, 1791
- A Charge, Delivered at the Ordination of Mr. John Rogers, at Eynsford, in Kent-September 29, 1802, by Joseph Jenkins, D.D. Together with a Sermon to the Church, by James Upton; an Introductory Discourse, by JOHN STANGER, and Mr. Rogers's Confession of Faith. Published at the Request of the Church and Congregation.

  London, 1802
- The Circular Letter from the Ministers and Messengers of the several Baptist Churches composing the Kent and Sussex Association; Assembled at Lewes, June 4 & 5, 1822.

#### GEORGE EVANS.

George Baker, in his History of Northamptonshire, vol. i. p. 51, writing of Moulton, says,

"A Particular or Calvinistic Baptist Congregation has been established here several years. Mr. George Evans, who died in 1757, and for whom there is a monument in St. Peter's Church, Northampton, officiated here till his death."

The following Inscription on the Tablet is taken from a MS. copy by William Sibley, Parish Clerk, 1880.

"Mr. George Evans.
Died January 10th 1757. Aged 54.

If real worth demand the friendly tear
How great the Theme of real sorrow here.
Unwearied diligence to Life's last day
A faithful Heart, that never wished to stray.
Truth rarely found, and probity of Soul
Beyond the power of Intrest to controul.
Have ever challenged high respect and praise
Or from the Sculptors art, or Poet's lays.
Spare then ye Proud th' empassion'd Wife to blame
Who rears this Trophy to her Husbands Fame.
Exalted Virtue, such as his might be
Sufficient Motive to adore in me."

In the Northampton Mercury of Monday, January 17, 1757, is the following Obituary Notice of Mr. Evans:—

"On Sunday last Mr. Evans, an eminent Wholesale Shoemaker in this Town, was seized with the Dead Palsy on the Road in his Return from Moulton; to which Place his Horse (not being able to guide him) carried him back, where he died on Monday Night."

## MEMBERS OF COLLEGE LANE CHURCH, NORTHAMPTON,

Resident at Moulton and Pitsford.

#### MEN.

Name.	Abode.	Time.	Removal.
John Underwood	of Pisford	May 7, 1761	Died 29th June 1801
Jos. Ayre	of Moulton	Aug. 6, 1761	call'd out—dismiss'd to Warwick — proved a wretched Antinomian
Thos. Wood	Pisford. N.	. May 5, 1763	dead.
Will. Faulkner*	Pisford	. May. 5. 1763	excom.
John Chown junr B	1	. Aug. 6. 1767	excluded Feby 8 — 1799
Edward Fevers B	3- 1	May 5, 1775	dead Feb. 1792
John Chown senr. †	1	May 9, 1778	died 1784
Edward Sharman B		July 18, 1779	dis. Sept. 2. 1781 to
Thos. Burridge	•••••	Nov. 7, 1783	Dismissed to, and or- dained over the people at Moulton near Nor- thampton in the year 1802
John Richards B	Moulton	. Mar. 11, 1785	excluded
Francis Wheeler ‡ called to the Ministry & sent to Bristol Academy	Northampton		Dismissed to Moulton to be their Pastor

#### WOMEN.

			• ,
Sarah Faulkner	of Pisford now Boughton	Aug. 21. 1748	distracted dead
Mary Underwood	Pisford	May 7, 1761	dead
Anne Bickeno now Chown	Moulton	Aug. 6, 1761	dead
Mary Ball now Camp B	Pisford Brampton	Sep. 10, 1761	Dead
Mary Smith B	of Holcutt,	May 11, 1764	dis. & since dead
marry'd Revd Stangar of	Bessels Green		May 1776
Bessels Green Kent			· ,
Mary Richards	Moulton	Sep. 11, 1772	dead 1785
Olave Lucas B	Moulton	Ap. 9, 1773	died Oct. 80
Sarah Chown, Murden B	Moulton	May 6, 1774	died Octbr 20 1815
Anna Sharman B	Cottesbrooke	July 18, 1777	dis. to Guilsboro' [1782]
	by Letter fm		[Decd. 1796]
	Castle Hill		_
Margarett Wood B once Campion	Moulton Park	9 Auget. 1801	from Broad mead Bristol by letter

<sup>\*</sup> Last Septr a Persecutor but awakened by Divine Grace ye week before Xmas Day at midnight and called to Christ Jesus effectually.

<sup>†</sup> Received as a Member of our Church by Virtue of a Dismission from the Church at Wellingborough under the Care of Mr. Carver.

<sup>‡</sup> Called out to preach Novr. 24, 1812.

The following notices of Texts and Times of Preaching by Dr. Ryland, of College Lane, Northampton, are extracted from his Text Book:—

- 1771. May 28. Moulton. Mic. iv. 6. In that day saith the Ld. I will assemble her that halteth and I will gather her, &c.
- 1771. June 12. Holoutt. Hab. ii. 4. Behold his Soul, weh is lifted up is not upright in him: but the just shall live by faith.
- 1772. June 19. Moulton- Isai. xxxiii. 17. Thine Eye shall see the King in his Beauty: they shall behold the Land, &c.
- 1772. Oct. 1. Holcutt. Ps. cxviii. 27. God is the Lord, which hath shewed us light; bind the sacrifice with Cords, even unto the horns of the Altar.
- 1772. Nov. 12. Moulton. Gen. Bapt. Mestg. Isai. xlvi. 12, 13. Hearken unto me ye stout hearted that are far fm Righeousness. I bring near my, &c.
- 1773. Oct. 21. ,, Gen. Bapt. meets. Acts xvii. 20. For thou bringest certain strange things to our Ears.
- 1774. July 19. , Job \*\*\* Job \*\*\* Job \*\*\* Soul fm the Pit, to be, &c.
- 1774. Oct. 13. ,, Isai. xliii. 25, 26 I, even I am he that blotteth out thy transgressions for mine own sake & will not, &c.
- 1774. Nov. 9. Pisford. Isai. xii. 1. And in that day thou shalt say O

  Lord I will praise thee: tho thou was, &c.
  - 1775. May 10. Moulton. Ps. xl. 2. He brought me up also out of an horrible pit, out of the miry Clay, &c.
  - 1775. May 21. Boughton. Heb. viii. 12. I will be merciful to their unrighteousness & their sins and their iniquities I will remember no more.
  - 1775. May 31. Moulton. Gen. iv. 10. What hast thou done?
  - 1775. Nov. 23. ,, 1 Thess. v. 10. Who died for us that whether we wake or sleep, we shd live together wth him.
  - 1776. Ap. 7. ,, At Fovers. Titus ii. 11, 12. For the Grace of God that bringeth Salvation hath appeared, &c.
  - 1776. May 19. , I Sam. ii. 8. He raiseth up the poor out of the dust, & lifteth up the beggar, &c.
  - 1776. May 19. Boughton. John i. 36, 37. And looks upon Jesus as he walked, he saith Behold the Lamb of God, &c.
- 1776. Aug. 11. Moulton. Ps. lxix, 4. Then restored I that which I took not away.
  - 1776. Sept. 8. ,, Hos. xiv. 2 Take wth you Words & turn unto the Lord say unto him Take away, &c.
  - 1776. Sep. 22. Boughton. Ps. cxlv. 11. They shall speak of the Glory of thy Kingdom & talk of thy power.
  - 1776. Nov. 12. Moulton My soul shall be satisfy'd as wth marrow & fatness; & my mouth shall praise, &c.

1777.	Mar. 2.	Moulton.	Prov. xix. 3. The foolishness of Man perverteth his way: & his heart fretteth agt. the Lord.
1777.	Oct. 19.	"	Eph. ii. 8. For by Grace are ye saved, thro Faith & that not of yourselves; &c.
1778.	Aug. 16.	,,	John xix. 5. Behold the Man!
1779.	Mar. 21.	<b>33</b>	Gen. Bapt. Meeting Exod. xv. 11. Who is like unto thee, O Lord among the Gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?
1779.	Sept. 2.	"	Isa. xl. 10. The Lord God shall come with a strong hand, & his Arm shall rule for him, &c.
1780.	July 4.	,,	Gal. i. 15. God called me by his Grace.
1781.	Ap. 22.	"	Rev. vi. 17. For the great day of his wrath is come & who shall be able to stand?
1781.	May 30.	,,	Acts xiii. 38, 39 Thro this man is preached unto you the Forgiveness of Sins & by him all that believe, &c.
1781.	Oct. 28.	"	Ps. ev. 3. Let the heart of them rejoice that seek the Lord.
1782.	May 21.	"	Heb. ii. 3. How shall we escape if we neglect so great Salvation?
1782.	Sept. 15.	77	Hos. xiii. 9. O Israel thou hast destroy'd thyself but in me is thy help.
1783.	April 10.	,,	Jonah i. 6. What meanest thou O sleeper? Rise call upon thy God, if so be, &c.
1784.	May 30.	"	2 Tim. i. 7. For God hath not given us the Spirit of Fear, but of Power & of Love, &c.
1784.	Aug. 22.	<b>,</b>	Isa. liii. 1. Who hath believed our Report? & to whom is the Arm of the Lord revealed.
1785.	Mar. 29.	"	Hosea xiv. 1, 2, 3. O Israel return unto Jehovah thy God; for thou hast fallen by thine Iniquity. Take wth you, &c.
1785.	May 15.	"	Psalm iv. 2. O ye Sons of Men how long will ye turn my Glory into Shame, &c.
1786.	Feb. 8.	"	Isaiah xlvi. 12, 13. Hearken unto me ye stout hearted, & far f <sup>m</sup> righeousn <sup>s</sup> , I bring near my Right <sup>s</sup> , &c.
1787.	Mar. 28.	"	Galat. iii. 28. — for ye are all one in Christ Jesus.
1789.	May 12.	**	Dau ix. — cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake.
1790.	29 June	"	Isai. lv. 12, 13. For ye shall go forth wth Joy & be led on wth peace, the mountains and hills, &c.
1791.	Sept. 13.	39	Gal. ii. 19. For I thro the Law, am dead to the Law, that I might live unto God.
1792	Feb. 12.	"	Fun! for Fewers. Matth. xxv. 34. Then shall the K. say unto them on his right hand Come ye blessed, &c.
1815.	May 14.	Pisford.	Acts xv. 14.

#### WILLIAM CAREY.

Extracts from the Moulton Church Book relating to the Pastorate of Dr. Carey.

Mr. Carey came to Moulton Lady Day 1785 and left at Midsummer 1789-4½ years. Was at Leicester 3½ years.

1786. Nov. 2. Agreed universally to Call our Minister Mr. Carey to the Office of Pastor, which was accordingly done—and Consented to on his Part.

1787. Feb. 1. Mr. Carey agreed to accept our Call to the Pastoral Office.

- May 3. At our Church meeting our Brother Wm. Carey was received by a letter of Dismission from the Baptist Church at Olney, in the Double Character of a Member and Minister and his Ordination was Settled or appointed to be on Wednesday Aug. 1 agreed that Mr. Ryland Junr shall ask the Questions Mr. Sutcliff preach the Charge Mr. Fuller to the People.
- Aug. 2. Our Brother Wm. Carey having been yesterday ordained our Elder or Pastor we agreed to administer & receive the Lords supper next Lord's Day.
- Oct. 4. Dinah Padmore, Dorothy Carey and John Padmore were received into our Communion and on Lords Day folls. Baptiz'd.
- 1789. Apl. 2. Our Beloved Pastor who had been in Considerable straits for want of Maintenance informed us that the Church at Leicester had given him an invitation to make trial with them, on which account we appointed to meet every Monday Evening for Prayer on that affair.
- May 7. Our Pastor informed us that he had accepted the Call to Leicester.

Extract from a Letter from Dr. Carey to Mr. John Stanger, who was then Pastor of the Baptist Church at Bessels Green.

"Moulton, Feb. 13, 1787.

"You desire that I would write an account of everything that is worth writing, respecting the state of affairs at Moulton. I think I wrote you word that we had begun a gospel discipline in the church. Through the good hand of our God upon us I trust that it has been useful; and our people, who knew little or nothing of its utility, begin to see both its necessity, propriety, and usefulness. Seven have been added to the church, and affairs seem in a desirable train. The church and congregation have joined in inviting me to take upon me the pastoral office. I have not the least objection, except for fear about temporal supplies. Yet, after prayer to God, and advising with neighbouring ministers, I am disposed to trust those things in the hand of God, who has helped me hitherto; and have accordingly signified my assent to the church. Probably an ordination may take place in the spring, of which I will give you intelligence. Your sister Rogers has just been at Moulton, Your relations are well; (except your brother Robinson's family, which has been long afflicted). They would join in love did they know of my writing.

I am, cordially yours,

At the Baptist Mission House, London, is the Communion Cup used by Dr. Carey, to which is affixed the following label:—

"This cup is the one used by Dr. Carey at the Lord's Table when he was pastor of the Baptist Church, Moulton, Northamptonshire, A.D. 1789. It was given to my Father (Rev. Francis Wheeler) in 1820 by Mr. William Dove one of the deacons of the Church at Moulton, and the father of the late Mrs. Richard Harris of Leicester. . . . . My Mother now presents it to the Museum of the Baptist Missionary Society.

"May 31st, 1880.

(Signed) Thos. A. Wheeler, Norwich."

Copy of Inscription on Tablet in Moulton Chapel:—
This Tablet

is erected in memory of
the illustrious
WM. CARRY, D.D.—
who was
the honoured founder of
this Place of Worship.
and who for four years was
the Devoted Pastor of this Church.
He afterwards
became the Evangelist of India.

became the Evangelist of India,

Professor of Sanscrit
in the College of Fort William,
and the Father of
Modern Missions.

He died at Serampore June 9th 18

He died at Serampore June 9th 1834 Aged 72 years.

#### EDWARD SHARMAN.

Extract from College Lane Church Book.

Lord's Day, Sept. 2. [1781] . . . . Granted & sign'd a Dismission to three Brethren, viz. Will. Pell and Andrew his brother both of Guilsbro' & Edward Sharman of Cottesbrook in order to their forming a new Church at Guilsbro'—a Copy of which follows:

We the Church of Christ assembling for religious Worship in College Lane Northampton under the pastoral Care of the Revd. J. Ryland sent & J. Ryland junt. rejoicing in the Increase of our dear Redeemer's Kingdom & hearing with great Pleasure of the Work he has begun & is carrying on at Guilsboro' in this County have considered of the Request of our Brethren William Pell and Andrew Pell of Guilsbro' & Edward Sharman of Cottesbrooke, that we wou'd dismiss them from our Communion in order to the laying a foundation for a new Church to be formed, who are to meet in the Meetinghouse newly erected at Guilsboro', there being a prospect of several others who appear to be called by divine Grace joining with them in Church fellowship, and a multitude of precious Souls disposed to assemble with them to hear the divine Word;—and judging this request to be reasonable and to have a probable Tendency of advancing the divine Glory and the Kingdom of the Lord Jesus Christ, we give them up to the Lord & to each other according to his Will; hereby declaring that whenever they do in the presence of Christ,

solemnly covenant & agree to walk together, as a Church of Christ, in the Faith & Order of the Gospel, & formally and actually take upon them such a Relation to Christ & each other: then their Membership here ceases, & we shall look upon them & such as may join wth. them in those solemn Engagements as constituting a seperate and distinct Sister Church, independant of us, tho' we hope, ever to be connected with us in mutual Affection, to whom we wou'd wish Prosperity in the Name of the Lord.

Sign'd by us in behalf of the whole Church at our Church meeting Sept. 2.1781.

John Rylandsen<sup>r</sup> Benj. Freeman JOHN RYLAND jun Tubalcain Mellows Thos. Tilley Wm. Cooper Wm. Ager Joseph Dent Cha. Fitzhugh Thos. Trinder Thos. Berry Geo. Copeland John Copeland Reuben Archer

John Manning Benj. Evans Tho. Vaughan Tho. Wykes Wm Brown.

Extracts from Moulton Church Book.

1789. May 7. Our Pastor [Dr. Carey] informed us that he had accepted the Call to Leicester, on which report we agreed to apply to the Revd Mr. Sharman, of Cottesbrook, which was done in a Day or two and he accepted the Call.

[179-.] December 4. At our church meeting it was purposed to give Mr. Sharman a call to the office of paster amongst us.

Apl. 1. 1795. At our Church Meeting Whe Agreed to send one of our Members to Clipston to the Ministers Meeting for Advice on Account of our Ministers Deinieng the Godhead of Christ.

In the Taylor Collection at the Northampton Museum are copies of the following Pamphlets, published by Edward Sharman:-

- A Letter on the Doctrine of the Trinity; addressed to the Baptist Society, at Guilsborough, Northamptonshire. London, 1795
- A Second Letter on the Doctrine of the Trinity; addressed to the Baptist Society, at Guilsborough, Northamptonshire. Market-Harborough, 1796
- A Caution against Trinitarianism: or, an Inquiry whether those who now follow the example of the Ancient Fathers, by invoking God's servant the Messiah as Supreme Deity, are the only True Worshippers of the one Almighty God revealed in the Bible; or do not deserve the name of idolaters: In Five Letters Addressed to the Reverend Mr. Davis, Wigston, Leicestershire; containing some Remarks upon his late Publication, stiled "A Caution against Socinianism, &c." By a Northamptonshire Farmer.

Market Harborough, 1799

A Second Caution against Trinitarianism; or, an Inquiry whether that System has not some Tendency to lead People unto Deism and Atheism. In a Letter Addressed to the Rev. Mr. Fuller, Kettering. By a Northamptonshire Farmer. Market-Harborough, 1800

In The Baptist Annual Register, edited by Dr. Rippon, Edward Sharman appears as the minister for Moulton in the year 1794.

In the List of Members of the Guilsborough Church Richard Nichols is entered, with a Note "Cut of for denieng the divinity of Christ," from which we conclude he was a follower of Mr. Sharman.

#### THOMAS BURRIDGE.

Extracts from College Lane Church Book.

Friday Nov. 7, 1783. The Church meeting was held in the Evening when four young Men viz. . . . . Thos. Burridge first struck with Conviction by the Conversation of the Parish Clark at Quinton. . . . . all gave a satisfactory Acct. of their Experience & were unanimously received into the Church.

Friday Feby 9th 1798 Consent was given to Brother Thos. Berrige to have Libberty to go and Preach in the Villages and to supply Churches Occasionally as the Providences of God may call him to.

Extracts from Moulton Church Book.

1802. April 13. Our Brother Mr. Thos. Berridge was ordaind Pastor we agreed to adminster and receive the Lords Supper the next Lords day.

Anno Domini 1817. Mr. Thos. Berridge after preaching the Gospel to us for 16 years did of his own accord resign the pastoral office. . . During his ministry a Vestry and Gallary were built and a Sabbath School established. We cherish a cordial esteem for his gratuitous and zealous labours among us for so long a period and trust he will from among us meet with many who will be his crown of rejoicing at the great day. Mr. Berridge after he had resignd his office as our Pastor recommended to us a young Minister who had lately left the Acadmy at Bristol, of the name of Wheeler.

#### FRANCIS WHEELER.

Extract from the Moulton Church Book.

Sept 2. 1853. Died the Rev. Francis Wheeler 35 years a faithful Minister of the Gospel of Christ at Moulton, much beloved by the Church and Congregation and highly respected by all who knew him. His labours were continued until the Sabbath preceding his death when he administered the Lord's Supper and on the following Thursday fell asleep & was gathered to his fathers.

Copy of Inscription on the Tablet in Moulton chapel:-

Sacred to the Memory of the Rev. F. Wheeler who for 35 years faithfully preached Xt and Him crucified to the Church and congregation in this place, strong thought and earnest spirit & a forcible style, gave continuous interest and power to his Ministry while a transparent piety showed itself in all his life; the record of his usefulness is in many hearts, and his worth which won the esteem of many, while he lived still renders his memory blessed.

He was born at Little Compton, Gloucestershire Jan 11, 1788, & died at Moulton 22 Sept 1853

"Them that sleep in Jesus will God bring with Him."

A bereaved Church & Congregation erect this tablet to his memory.

A Biographical Notice of Mr. Wheeler appears in the Baptist Manual for 1854.

#### JOSEPH LEA.

Extract from the Moulton Church Book.

Mr. Joseph Lea, late Pastor at Kislingbury received the unanimous Call of this Church to the Pastorate in May 1854 Having signified his acceptance of the same he commenced his stated labours on Lord's day July 2nd in the same year.

In the Baptist Handbook for 1877 appears a Biographical Memoir of Mr. Lea. During his Ministry at Weston-by-Weedon he wrote a history of the Church, bearing the following title:—

Historical Sketch of the Baptist Church at Weston-by-Weedon. With particulars of its connection with the Churches at Towcester, Middleton Cheney, Stony Stratford, and others. Compiled from the Original Church Book of 1681. By the Rev. JOSEPH LEA, Pastor of the Church.

Northampton, 1868

From the "Breviates" of the Northamptonshire Association we learn that at the Meeting at Leicester, May 29, 30 and 31, 1787, a Letter was received from the Church at Moulton, requesting admission into the Association "which was chearfully granted." The Association Meeting was held at Moulton in the year 1837, when the subject of the Circular Letter was "Scriptural means of Religious Revival;" the writer Rev. George Jayne, of Roade. And again in the year 1885; the subject of the Circular Letter being "Our Life: some Present Dangers," by Rev. W. Fidler, of Towcester.

An Account of the Baptist Church at Moulton is given in

A Sketch of the Religious History of Northamptonshire, with an Account of some of the Baptist Churches in the County.

Northampton, 1871

Many particulars relating to the Baptists at Moulton will be found in

The Baptists and Quakers in Northamptonshire, 1650-1700. By Rev. J. Jackson Goadby.

Northampton, 1882

#### SUCCESSION OF MINISTERS AT MOULTON.

William Carey 1785 - 1789 Edward Sharman 1789 - 1795 ... Thomas Burridge 1802 - 1817 Francis Wheeler 1818 — 1853 ... 1854 - 1865 Joseph Lea • • • 1867 - 1877 John R. Parker ••• 1879 - 1881 George Phillips ••• W. A. Wicks ... 1882 -

#### Biographical Motices.

# The Wallis Family of Kettering.

F William Wallis the founder of the first Baptist Church at Kettering very little is known. He came to Kettering from Essex, and in 1696 we find him a ruling elder of the Independent Church there, formed in 1662 by the Rev. John Maidwell, M.A., who seceded from the Established Church. This Independent Church records in its Church books, under date October 29th, 1696:

"Mr. W<sup>m</sup> Wallis formerly a Ruling Elder in this Church taking upon Him to be an Administrat<sup>r</sup> of Baptisme to some of y<sup>e</sup> Members of this Church, ag<sup>st</sup> whome it was prov'd in a Church Assembly y<sup>t</sup> He had no Right & power so to do, desir'd his Dismission, w<sup>ch</sup> was Granted Him, & accordingly He was dismissed frõ being an Elder & Member in this Church of Christ. Samuell Brigstock, Sarah Billing, John Wyman, & Mary Wyman, Anthony Graves & Jane his wife, All of them being Anabaptists & deserting y<sup>e</sup> Ministry and Comunion of the church, in Adherence to W<sup>m</sup> Wallis, the Church declared They were no more under its Care & watch, but had removed themselves by their own causeless relinquishing y<sup>e</sup> Church."

This little body of primitive Baptists formed a Church, chose Mr. Wallis their pastor, and met together for worship in a small house in Bayley's yard, Newland street, Kettering. Apparently, for documentary evidence is very scant, William Wallis continued to preach to this new church for many years. It is recorded that in 1709 a sermon he preached from the words "Adam, where art thou?" resulted in the conversion of the able and learned Dr. John Gill, who used to speak of the founder of the Baptist Church at Kettering as his ghostly or spiritual father. Mr. Fredk. Wm. Bull puts the date of Mr. Wallis' death at 1715 or 1716. It is said his funeral sermon was preached in the Independent Church. He was succeeded in the pastorate of Bayley's Yard Church by his son Thomas Wallis who, born in 1679, was about 37 when he took to the office. His wife, Mary Belsher, was a member of the original Nonconformist congregation, the Independents, and after her marriage, continued to attend the Independent place of worship.

whilst her husband preached in Bayley's yard. As a natural consequence, some of the children attended the church of their father and some that of their mother; and thus arose the division of the family into Baptist and Independents or Congregationalists, a feature that continued through the next three generations. The Rev. Thomas Wallis continued to minister to his church until his death on December 15th, 1726.

Previous to the decease of William Wallis, there was a second secession, in 1713, from the Independent Church. The pastor, the Rev. John Wills, left and with him thirty or forty members, including two elders and two deacons. They set up a Church that worshipped in Goosepasture lane. Gradually its members became more and more Baptist in principle, so much so that in 1729 the old Baptist Church of the Wallises united with it. The Rev. Robert Hanwell (or Hennell), the new pastor chosen just at this time, writing in the Church book

All Befor this We have nothing to dow with But what follows in the following Part of the Booke.

Thomas Wallis had eight children. The eldest, William, was the father of Mr. Beeby Wallis, and to this branch of the family we shall return. Mary, the eldest daughter, born in 1704, died unmarried. Thomas, born in 1705 and died in 1771, was a He married Ann Clarke, and their daughter Elizabeth married a Law, of whom several descendants are living. was an Independent. John, born in 1708, on the contrary was a Baptist. His great-grandson James, born in 1793, was a man of some note. After joining the Baptist Church at Kettering, he went to Leicester in order to avoid entering the army. He became member of Harvey Lane Church under the ministry of Robert Hall. From Leicester he went to Nottingham, where he joined the Baptist Church in George's street and frequently preached in the surrounding villages. In 1836 he, with several others, "met as a Church of Christ to plead for an unqualified return to the faith and order of the Church as established by Christ and his Apostles." In 1837 this Church numbered 97 mem-"In this great work, James Wallis had taken a leading and active part. This Church was truly a New Testament Church, not in name only but also in practice; for from them sounded out the Word of Truth to such an extent that soon a number of Churches of the same faith and order were planted in the neighbourhood of Nottingham." In 1837 James Wallis commenced publishing as "a work of faith and a labour of love"

the Christian Messenger and Reformer, afterwards the British Millennial Harbinger. He died on May 17th, 1867.

Samuel, the fourth son of Thomas Wallis, was born in 1709. He remained of his mother's faith, and became not only deacon of the Independent Church, but was the father and grandfather of Independent Church deacons. Hannah, the second daughter, married Joseph Walker, junior, and died in 1772 leaving issue. She was a Baptist. The next born, Joseph, born in 1712, was a Baptist. Two of his sons, Joseph and Samuel, became Baptist deacons, as did Samuel's son George and his grandson Samuel. Joseph and Samuel Wallis, the brothers, signed the Letter from the Church to the Association in 1775 and for many subsequent years. Sarah, the youngest of the children of Thomas Wallis was the mother of a Rev. John Gill.

To revert to William Wallis, the eldest son of Thomas Wallis the second pastor of the Baptist Church at Kettering. Born in 1702, early in life he married a Miss Beeby. He died October 12th, 1757, in the 55th year of his age. The funeral sermon was published with the following title:—

The Love of God inseparable from his people. A Sermon Preached at the Interment of Mr. William Wallis, at Kettering, in Northamptonshire. Who died October the 12th, 1757, in the Fifth-fifth Year of his Age. By John Brown.

LONDON: Printed for the Author, and sold by George Keith, at the Bible and Crown, in Gracechurch-Street. MDCCLVIII. Octavo. 34 pages.

At the end there is a short biographical account.

Their eldest son was named after his mother, and became Mr. Beeby Wallis the best known of all the descendants of the founder of the Church. Mr. Beeby Wallis was for 24 years deacon of the Baptist Church, being appointed with Thomas Benford on October 27th, 1768, and retaining the office till his death. His signature is appended for several years to the Letter for the Association, and he was several times a messenger to the Association. His name also appears to

The Covenant & brief Confession of the Faith & Practice of the Church of Christ under the pastoral care of John Brown Meetting in Kettering in the County of Northampton

Signed John Brown Pastor Joseph Timms Deacon Beeby Wallis

He was a very kind friend to the Rev. Robert Hall, then a weakly youth, and at his recommendation Hall was sent to the Rev. John Ryland, who at that time conducted a large and respectable

seminary at Northampton. Robert Hall afterwards remarked of Beeby Wallis that "probity, candour, and benevolence, constituted the family likeness." He died on April 2nd, 1792. The following is taken from Dr. Rippon's Baptist Annual Register:—

"So far as education and parental example could influence, our deceased friend might be said to have known the Holy Scriptures from a child. His family, for generations past, have walked in the ways of piety. . . . From his earliest years he was under strong convictions of the truth and importance of religion; but the most remarkable impression of this sort was made at the death of his father. It was then, as he said, that he went and prayed to God, and thought within himself, 'O that I had but an interest in Christ! and felt all the world, and all its enjoyments, to be mere vanity without it.'

"At the time of his father's death, he had a brother, Mr. Joseph Wallis, about twelve years of age. The amiable piety of that young man is said to have appeared at an early period, but to the great grief of his friends, especially of his brother, he was carried off by the small-pox, in the nineteenth year of his age.

"In the year 1763, at the age of twenty-eight, Mr. Wallis became a member of the same Christian community in which his predecessors had lived and died. About five years after, he was chosen to the office of a deacon; an office which he filled with honour and satisfaction for twenty-four years. It was a great blessing to the Church, especially when, for the space of five years, they were destitute of a minister, that he was invested with this office, and was then in the prime of life, and usefulness. It will long be remembered with what meekness of wisdom he presided in the Church during that uncomfortable interval; and how, notwithstanding all the disadvantages of such a situation, they were not only preserved in peace, but gradually increased, till a minister was settled amongst them.

"God endued him with a sound understanding, and a solid judgment. His knowledge was extensive, and his observations on men and things, ripened by long experience, were just and accurate. He had a quick sense of right and wrong, of propriety and impropriety, which rendered his counsel of great esteem in cases of difficulty. To this was added a spirit of activity. Though during the greater part of his life he was out of trade, yet his head and hands were always full with the concerns of others, either those of private individuals, with which he was entrusted, or matters of public utility. He would rise by five in the morning in summer, and be as

diligent all the day as if he had had his bread to obtain by the sweat of his brow.

"But perhaps one of the most prominent features of his character was sincerity, or integrity of heart. This was a temper of mind that ran through all his concerns. The true secret by which he obtained esteem was an unaffected modesty, mingled with kindness and goodness.

"He possessed a peculiar decisiveness of Character. His judgment was generally formed with slow deliberation; but having once made up his mind, it was not easily altered. He was decisive in the principles he embraced; he held none of them with a loose hand. There are few men that have possessed a greater degree of genuine humility. To this may be added, there was a vein of serious godliness that ran through his life.

"After a long series of affliction, which he bore with great patience, calmness, and resignation to God, he fell asleep, on April 2nd, 1792. His funeral sermon, on Rev. xiv. 13, was preached by the Rev. Mr. Andrew Fuller, in the Independent Meeting-house, at Kettering, as the Baptist Meeting-house was considered too small to contain the great number of people who attended on the occasion."

The sermon was afterwards published as follows:-

The Blessedness of the Dead, who die in the Lord. A Sermon delivered at Kettering, in Northamptonshire, at the Funeral of Mr. Bredge Wallis, who departed this Life April 2d, 1792. Published at the Request of the Church, and the Relations of the Deceased. By Andrew Fuller.

Sold by Dilly, in the Poultry; Matthews, Strand; Ash, Little Tower-Street; and Gardiner, Prince's-Street, Oxford-Street, London: Collis, Kettering; and Birdsall, Northampton. M,DCO,XCII. Octavo. 25 pages.

Beeby Wallis left a devoted wife (Martha Belsher), but no children. Mrs. Beeby Wallis will ever be known in the annals of the Baptist Church as the hostess of the oft-mentioned thirteen who made the first Missionary collection at her house on October 2nd, 1792. She survived her husband 20 years, dying in 1812 at a ripe old age, and to the regret of an immense circle of friends.

We have the following contributions to the Society's funds:

	£	8.	d.
1792-3. Mrs. Beeby Wallis	3	3	0
1794-1812. Annual Subscriptions, £2 2s. per year .	37	18	0
1805. For the Translations	10	0	0
1811. Do	10	0	0
1812. Do	10	0	0
" For the loss by Fire at Serampore	20	0	0
1815. Legacy on account of Mrs. Beeby Wallis by Mr.			
Satchell	<b>255</b>	Q	0

Mr. F. W. Bull in his History of Kettering says that "Mrs. Beeby Wallis by her will left to certain trustees the sum of £400 upon trust that they should put it out at interest and out of the income therof pay the minister of the Kettering Baptist congregation for the time being the yearly sum of £2 10s. for preaching the gospel occasionally in the neighbouring villages. Lay out in bibles and hymn-books to be distributed among the poor of the congregation in such manner as the minister and deacons for the time being thought fit, the like further yearly sum of £2 10s. Distribute among the poor of the said congregation in such manner as the said minister and deacons shall think fit, the yearly sum of £5. Lay out in the repairing of the Meeting House and Minister's dwelling-house and in the insuring of the same from fire the yearly sum of £4 10s. And upon further trust to pay to the said minister for the time being of the said congregation the residue of the interest or dividends of the said sum of £400 which shall remain after deducting the several yearly sums of £2 10s., £2 10., and £5 and £4 10s. aforesaid as the last half-year's interest or dividends should be received. The present income from this charity is £11 19s., the principal money being invested in 21 per cent. Consols."

On the tomb in Fuller Baptist Chapel grave-yard is engraved the following:

Sacred to the Memory of
Mr Breby Wallis,
Twenty four Years a Deacon of this Church;
Of which his Great Grand-father was the First,
And his Grand-father the Second Pastor,
After a life devoted to honour and usefulness,
And a long Affliction
Which he bore with Christian Patience,
In the steady hope of Immortality,
He breathed his last April 2nd 1792,
In the 57th Year of his age.

Sacred to the memory of

Mrs MARTHA WALLIS,

Who departed this life Oct. 17, 1812,

In the 73d year of her age.

She was the Relict of Mr Beeby Wallis,

With whom she lived upwards of 30 years

And whom she survived upwards of 20.

Her death was a great loss

To the Church assembling within the neighbouring walls, Of which she was a useful and honourable member 49 Years.

#### On the end panel are the following lines:-

Kind Sycamore, preserve beneath thy shade
The precious dust of those who cherish'd thee,
Nor thee alone:—a Plant to them more dear
They cherish'd and with fost'ring hand uprear'd;
Amongst whose fairest and most fruitful boughs
The name of Wallis has for ages rank'd,
And still it lives, and shall for years to come
Live fragrant in our recollecting thoughts.

Mr. J. W. Morris, in his Memoir of the Life and Writings of Andrew Fuller, says the inscription, written by Mr. Fuller and inscribed on the tomb, was as follows:—

Kind sycamore, preserve, beneath thy shade, The precious dust of Him who cherished thee: Nor thee alone; a plant to him more dear, He cherished, and with fost'ring hand upreared.

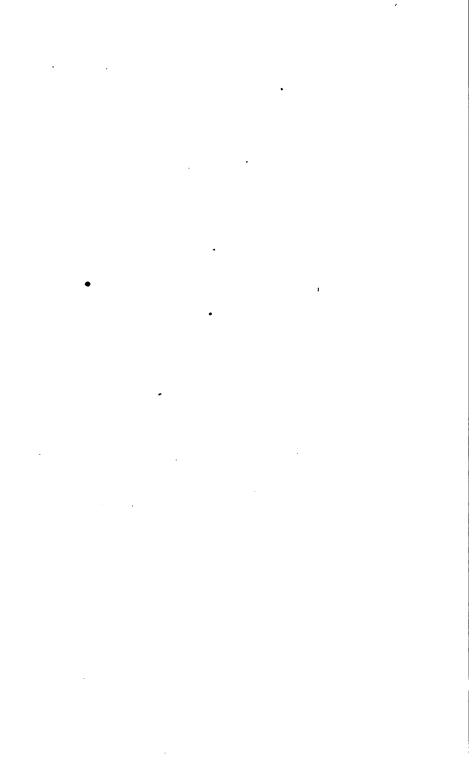
Active and generous in Virtue's cause, With solid wisdom, strict integrity, And unaffected piety, he lived Beloved amongst us, and beloved he died.

Beneath an Allon-Bachuth, Jacob wept: Beneath thy shade we mourn a heavier loss.

The sycamore referred to no longer exists, although the one now there owes its parentage to the old tree.

#### We find the following entries in the Society's annual accounts:

·	£	8.	d.
1803-4. Wallis, Mrs. Samuel	. 1	1	0
1810-11. Wallis, Mr. George	1	0	0
1812. Wallis, Mr. Joseph, for the loss by Fire at Serampo	re 5	0	0
Wallis, Mr. George, do	5	0	0
1812-42. Wallis, Mr. George, Wellingborough .	. 21	0	0
1830. Wallis Mr. John	10	0	0
1842. Wallis, Mrs., Kettering, Jubilee Fund .	. 10	0	0
Wallis, Mr. S. & Misses, do	20	0	0
Wallis, Mr. G., do.	. 50	0	0





A Legend of Barnwell Castle.

# A Bank-Holiday Ramble

#### IN NORTH NORTHAMPTONSHIRE.

Barnwell St. Andrew—The Castle and Church—Tableaux Vivants Illustrating the Life of Mary Queen of Scots—Fotheringhay Church, &c.

# The Pulpit in Fotheringhay Church.

---- With Kilustrations. ----

#### Northampton:

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# Glack Gerengarius:

A LEGEND OF BARNWELL CASTLE.

N a lovely day in the autumn of 1198, the Halls of Barnwell Castle rang with merriment and feasting; it was the celebration of the majority of Berengarius le Moigne, the eldest son of Reginald le Moigne.

On the evening of the same day, even before the minstrels had ceased to sing the praises of the absent Knight, and tell of the deeds of Richard of the Lion Heart, the two sons of Le Moigne had left the festive board, and met as though by appointment on the margin of the Nen, at a point now occupied by Barnwell Mills; then a wild and uncultivated spot. The countenance of the elder though handsome was dark and forbidding, and the whole expression of his face was the index of a cruel, overbearing and ambitious temper; the younger brother on the contrary was of a fair complexion, and his handsome form might have served as a model for the most glorious creations of a Phidias; in disposition he was mild, merciful and just.

The Castle of Burnwell, originally, was a fine specimen of those feudal edifices, erected principally for self-protection; and contained independent of the area mark'd by the present remains, a broad ballium extending some distance, and was guarded by an outer vallum with barbican, &c., &c. There is little known however of its real history; the greater part resting on oral tradition, and probably the manuscript, which forms the foundation of this legend, which was found by the schoolmaster of the village, in the eastern bastion tower, has more claim to authenticity than any other record connected with the family, that once owned the castle and its domains.

Reginald le Moigne, the proprietor of the castle, and father of the two young men already introduced to the reader, on the death of his amiable and beautiful wife, left his native land to seek a grave for his sorrows, in the questionable but exciting wars of the Crusades; leaving his castle, estates, and two sons to the guardianship of his brother; who like himself had lost the only being, who form'd the spirit of his early dreams, but she left behind her, enshrined in the lovely form of her daughter Nina, all her virtues and more than all her beauty.

On the departure of his brother for the Holy Land, the uncle and his daughter, resided almost constantly at the castle; Nina, and his nephews being his only companions. Years roll'd on, and many a brave warrior who had outlived the deadly strife, had returned to his native land; still there was no tidings of Reginald le Moigne. Wintner the youngest son, loved to talk of his father's return, and listened with intense interest to his guardian's description of his absent parent: on the contrary, there seemed to lurk in the breast of the elder brother a secret satisfaction; he never referred during their long rambles, to the anticipated return of the absent knight; and he had been heard to say that on such a day, he would be master at Barnwell. A few months prior to the date, at the commencement of our narrative, a stranger arrived in the neighbourhood, and after an interview with the guardian uncle, took up his residence, in a dilapidated and neglected building about a mile from the castle, the foundations of which may still be traced, in a field on the right hand of the toll-gate, in going to Barnwell from Oundle: he brought with him but one domestic who was as seldom seen abroad as his master.

We said that the youths met near the spot now occupied by Barnwell Mills, the elder was gazing on his brother with deadly scorn; "Your pretentions to the hand of Nina are preposterous," said he, "the return of our parent is now, all but impossible, and I am his heir, and Nina can scarcely covet an alliance with a youth who must depend for support upon" "his sword;"—interrupted Wintner, whose noble spirit could not brook the degrading termination to the sentence.

"Thy sword weakling," sneeringly responded Berengarius, "I doubt will carve but a poor living for thee and thy spouse; unless you mean to use it at my table,—no, no, Nina will scarcely condescend to smile upon thee, when she is acquainted with thy dependant condition, and that thy lodgment in the castle after to day, is only by

sufferance; cease therefore to deceive thyself and Nina, leave her to one who has the power to protect and maintain both." For a few moments, the younger brother gazed upon the speaker, as if struggling to suppress the torrent of passion and indignation, which the words of the unmanly Berengarius, had created in his breast.—"When I ask thy protection, and Nina condescends to receive it;" said he, "then, and not till then, will I relinquish my claim to her hand." "Ha, ha, ha," laugh'd Berengarius, "thou art sentimental young one, it is amusing to hear a beggar talk of love; were I King I would crop the ears from off any puppy, that dared to mention the word, unless he possessed an inheritance equal to my own; but keep thy hand from thy sword, for if thou makest too free with it, I may perchance put an end to thy billing and cooing propensities."

"Thou knowest I am no coward Berengarius, but I am thy brother," answered Wintner firmly. "A coward's resort," replied the unfeeling Berengarius. Their swords flashed from the scabbards, but before the brothers could make a single pass, a tall dark figure placed itself between them, and as it glided into the adjoining thicket, it murmured in a voice so low and solemn, that it sounded more like the winds sighing through a ruin, than the utterance of a human being; "Reginald le Moigne lives." At the same moment, the moon which shone brightly on the spot where they stood, sank behind a dark cloud, and the breeze came wailing through the trees like a host of troubled spirits; crackling and crashing came the thunder; and the lightning, as it splintered into ten thousand atoms a noble oak, played round the naked blades which the brothers still grasped, and the sword of Berengarius became a fused and shapeless mass. "Our father lives and heaven forbids our quarrel," said Wintner, as he turn'd from the spot, followed by Berengarius; they regained the castle with difficulty, amidst a fearful tempest, and the anxious Nina was the first to welcome her lover. Weeks passed on, but nothing occurred to break the seeming spell that hung over the occupants of the castle. Wintner however paid the same attentions to Nina, and he was aware that his dark souled brother, was the secret witness of their meetings; he had observed him more than once, gazing like a basilisk, from some thicket that skirted their path. Gradually the impression which the appearance and words of the dark figure left, upon the cold soul of Berengarius wore off; and he at length persuaded himself, that the whole was a trick cleverly play'd by some associate of Wintner's, in order to secure the latter's continued residence

at the castle, and the love and society of Nina. So completely was he impressed with this belief, that he at length wondered at his own stupidity in being so easily duped; hatred towards his brother became his master passion, and he determined to seek by some means his destruction or disgrace. To effect this, he knew it was in vain to look for his instrument amongst the retainers, or inmates of the castle; he however recollected having seen more than once, the attendant or servant of the stranger, who occupied the ruined house, about the gates, and even receive broken meat from the servants; he therefore readily concluded, that such a necessitous and ill-conditioned wretch, would be a fit instrument wherewith to work out his deadly intentions. He therefore watched anxiously for his reappearance at the castle; nor was it long before his wish was gratified; they met at midnight. "Name the deed and the sum," said the apparently needy wretch. "The deed and the sum," repeated the black-hearted Berengarius musingly. Then after a short pause, he whispered, "dost thou know the dungeon beneath the eastern bastion?" "Yes," thought Sanford (for such was his name), "and more than thou wilt ever know;" but he answer'd, "no, how should I know ought of the dungeon, or its secrets?" Berengarius beckoned him to follow, and led the way to the bastion in question; thrusting his arm into an aperture in the wall, he withdrew a key of curious workmanship, with which he unlocked the low but massive door. To the surprise of Sanford, they found a lamp burning in a niche; Berengarius took it up, and pass'd on to a still lower entrance, then beckoning his companion to follow, they arrived by a circuitous but slightly descending passage at a dungeon, built apparently of the most substantial stone work; in the centre of the dungeon stood a bed or couch of the most finish'd workmanship. Berengarius handed the lamp to his companion, and instructed him to look attentively at the couch; he then press'd with his foot a brass plate, and the bed began slowly to descend through the floor, when a large slab gradually closed the aperture left by its descent. Berengarius then gave Sanford an enquiring look, who nodded as though he perfectly understood him. "You know the deed, and there is the reward:"-As Sanford thrust a heavy purse into his breast he enquired, "is not Wintner acquainted with this secret machinery?" "no, his curiosity never led him to think so deeply; his only study has been love, which I think, will be effectually cured by a night's repose on that handsome couch;" replied Berengarius with a fiendish smile. The hour for the execution of the hellish deed was fix'd, they then left the dungeon and on reaching the outer gate separated.

Little did the virtuous and unsuspecting Wintner dream of the dark plot that was hatching against his life; still he was not happy; the conduct of his brother, and the strange appearance of the dark figure, on the night of the quarrel, had sunk deeply into his young soul; still he felt that the presence of the lovely Nina, relieved, if it did not dispel his melancholy; at times he was almost inclined to believe in the announcement of the apparition, (for such did he conceive it to be), "Reginald le Moigne lives," he would repeat without knowing it; in his dreams the figure and the voice would come back, and he would awake muttering, "Reginald le Moigne lives."

On the evening following the visit of Berengarius to the dungeon, Nina went forth as usual to meet Wintner; but what were her feelings, on reaching the oak, under whose giant arms they had so often met, and when the hours seemed to fly on angel's wings, to perceive by the light of the moon, that a fierce struggle had taken place, and her lover was no where to be seen; her agony became intense, and she rush'd back to the castle.

Unfortunately the manuscript at this part is much damaged: the reader will therefore pass on to the dungeon before described, where bound and placed upon the treacherous couch, lay the handsome form of Wintner; over him stood the savage and unrelenting brother, who gazed upon him as he slowly descended into his living tomb. But who can paint the horror of the unhappy victim, when he fully comprehended the dreadful doom that awaited him: "Mercy,mercy,-my Father,-Nina, Nina" he exclaimed; and before that hallowed name had died upon his lips, the dread slab had closed over The assassin turn'd to leave the scene of his hellish the dark abyss. deed, when a portion of the wall seem'd to slide into the earth, and the Dark Figure leading forth his supposed victim, glided before him, and throwing aside the cloak that enveloped it; exclaimed in a voice of thunder, "Reginald le Moigne lives." The fratricide gazed for a moment, he beheld the Dark Figure! the Stranger! the Returned Crusader! his Father! he uttered a hideous yell, and fell a senseless heap on the floor. When the wretched Berengarius returned to his senses, the Knight gently raised him, then placing his foot on another plate the mimic dungeon disappeared, and Reginald le Moigne led forth his sons to the banqueting hall; where, sat the lovely Nina in the midst of a goodly company, who rose on their entrance, and the minstrels struck their harps with frantic joy. He waved his hand and breathless silence was restored. "Friends," said the Knight, as

he placed the hand of Nina within that of Wintner's; "behold the reward of virtue." Then turning to the erring Berengarius, "son" said he, "were there no crime, the divine principles of forgiveness and reconciliation, could have had no existence; it is the victory of those radient principles, that I now celebrate in joyous tears; forgive—thou art forgiven."

The wretched Berengarius, left the castle the following morning; and his deeds of arms, became the theme of many a minstrel's lay. Years after he return'd an alter'd, a better man; (by no means the only one whose soul has been purified by the rude discipline of the camp) his principal pleasure seem'd to consist in inventing amusement for the lovely children of Wintner and Nina.





# The Parish Church of Stoke Boyle.

To

The R<sup>t</sup> R<sup>d</sup> Father in God White by divine permission L<sup>d</sup> Bp of Peterborough

# The Humble Petition

of Edw<sup>d</sup> Ward Esq L<sup>d</sup> of the Mañor, & Patron of y<sup>e</sup> Church & Rectory of Stoke Doyle in y<sup>e</sup> County of Northampton & y<sup>e</sup> L<sup>d</sup>ship's Diocese of Peterborough, and of John Yorke Rector of y<sup>e</sup> s<sup>d</sup> Parish & Parish Church,

## Sheweth

That y° Parish Church of Stoke Doyle aforesd is a very Antient Building, and (notwithstanding y° great Expences y° Parishoners have been at in Repairing the same) thro' length of Time is much decayd, and become so Ruinous, that to Repair it, & render it a decent place for the exercise of Religious Worship would be a Burthen too heavy for y° Parishoners to bear, And that y° sd Church in its present extent, is very much larger than is necessary for y° Inhabitants of so small a Parish, And also that y° upper part or spire of y° steeple of y° sd Parish Church is very defective & in great Danger of falling, And yr Petitioner as Lord of

y s Mañor & Patron of y s Church & Rectory being freely disposed, & willing, & desirous at his own proper Costs & Charges to build a New Church there, suitable to ye present State of ye sa Parish & Number of ye Inhabitants in the Room & Place of ye sd Old Church, according to yo Model or Draught hereto annex'd, Humbly pray's y' Lordship to appoint Comissioners, by all Lawful Ways & Means, as well upon y' Oaths of credible Witnesses as otherwise, to enquire into the Truth of yo Premisses, & prticularly, whether yo pulling down & taking away yo so old Church, & Erecting a New one according to ye sd Modell or Draught hereto annex'd, will be any way Inconvenient, prejudicial, or detrimental to ye present Rector or his successors, or to any of ye Parishoners or Inhabitants of ye sd Parish, And in what maner. And if it shall be adjudg'd necessary by able workmen, that y' s' steeple should be converted into a Tower, whether the same will be any way prejudicial, & in what manner, And that if yr Laship shall be satisfyd in the Premises above specifyd, You will be pleasd to grant y' Leave & Licence accordingly.

And y' Petitioners shall ever pray &c.

E. W.

J. Y.

# The Bishop's Com'ission, &c.

White by divine Providence Bp of Peterborough to o'r wellbeloved Inº Creed of Oundle Esq, Elmes Spinkes of Aldwinckle Esq, the Rev<sup>4</sup> Matthew Hunt Clerk Rr of Barnwell, Charles Laurence Clerk Rr of Pilton, Francis Wells Clerk Vicr of Oundle, Henry Cecil of Oundle Gent, & Tho: Ponder of Rothwell Gent all in yo County of Northampton, & in our Diocese of Peterborough afores<sup>d</sup>, greeting. Whereas Edw Ward Esq Lord of y Mañor & Patron of ye Church & Rectory of Stoke Doyle in ye sa County of Northampton & Diocese of Peterborough, and ye Revd John Yorke Clerk Rector of ye sd Rectory & Parish-Church, have by Petition under their Hands to us directed, represented unto Us, that yo Parish-Church of Stoke Doyle afores is a very Antient Church, & thro' Length of Time become so much decayd & ruinous, that to Repair it, & render it a decent place for yo Exercise of Divine Worship, would be a Burthen too heavy for yo Parishoners to bear, that yo said Church in it's present Extent is very much larger y<sup>n</sup> is necessary for you Inhabitants of so small a Parish, And it is also further represented unto Us, that y' Spire of yo Steeple of yo so Parish Church is very defective and in danger of falling, And yes Edw Ward Esq as Ld of y Mañor & Patron of y sd Church & Rectory being freely disposed, & willing, and desirous at his own costs & charges to Build a New Church in ye Place of y' Present Church, suitable to the present state of ye Parish & Number of y People, according to y. Modell or Draught hereunto annexd, hath humbly besought us, to appoint Com'issioners to Enquire, by all Lawful Ways & Means, as well upon y Oaths of

credible Witnesses as otherwise, into ye Truth of ye Premises, and whether y pulling down & takeing away y s Old Church, & in y place thereof Building a New Church according to the Modell or Draught hereunto annex'd will be any ways Inconvenient, prejudicial or detrimental to y present Rector or his successors, or to any of y Parishoners, or Inhabitants of y s Parish of Stoke Doyle, & in which maner, As also in case y' Spire of y' sa Steeple canot be repair'd whether y Pulling & takeing away y same, & converting the st Steeple into a Tower will be any ways prejudicial, & in what maner, And that if we should be satisfy'd of the Truth & Reasonableness of ye Premises, we would be pleasd to grant our Leave & Licence accordingly, as in & by the sa Petition now remaining in or Registry may more fully appear.— These are therefore to Empower you, or any Five or more of you, to meet & sitt in ye Parish Church of Stoke Doyle afores on y Ninth Day of April next ensueing, or on any other Day before y. Return hereof, & by all lawful Ways & Means to Enquire into ye Truth of ye Premises, & pricularly into the Decays of your Church, and in case it shall be pull'd down & another Built according to the Modell or Draught hereunto annex'd whether y' same will be suitable to y' present state of ye Parish & Number of ye Inhabitants, And whether y' pulling down y' Old Church & erecting a New Church will be any Ways Inconvenient, prejudicial or detrimental to y present Rector or his Successors, or to any of y Inhabitants of y s Parish, and in what man'er, And in case yesd Spire Steeple canot be Repaired, whether y' Pulling down y' same, & converting it into a Tower-Steeple will be any ways prejudicial, And in what man'er, And to certifie Us under y Hands at or before the first Day of May

next ensueing.—Given under our Episcopal Seal this 22 day of March in y<sup>e</sup> Year of o<sup>r</sup> Lord 1721—2. And in y<sup>e</sup> 4<sup>th</sup> year of our Consecration.

Sam Penington R'

Wh. Peterbor.

Seal.

### Amdabits Taken at the Com'ission.

At a Comission of Enquiry held within the Parish Church of Stoke Doyle in y° County of Northampton & Diocese of Peterborough before y° Rev⁴ Matthew Hunt, Charles Laurence, & Francis Wells Clerks, Henry Cecill and Thomas Ponder Gent Com'issioners &c: on Munday y° 9th day of April 1722.

WILLIAM SUTTON
THOMAS LAWFORD
CHARLES DREW
THOMAS BELLAMY &
RICHARD PERKINS

Then produced & sworn &c.

William Sutton of Kettering in yo County of Northampton Carpenter, Deposeth, That he has taken a View of yo Old Church of Stoke Doyle aforesd and that it contains in Length with the Chancell 92 feet within the Walls, & in Breadth with the North-Isle 36 feet, & the whole fabrick is at present much out of Repair, that yo New Church intended to be built according to the Modell now shewn to him at the time of this his Examination with yo Chancell to it contains in Length 61 feet within yo Walls, and 24 feet in Breadth, And that yo same when Built will be very Convenient & much more Com'odious yo yo present Church, a very great Advantage to the Rector &

Inhabitants, as he veryly believes. That ye Seats in y' sa New Church according to y' sa Modell & Draught will hold an Hundred & twenty people, there being 5 Double Seats we will hold 8 people in each Seat, & sixteen Single ones web will hold 5 in each Seat, That a Little Portico near the Steeple, & a little Door in ye Chancell will be very convenient, That according to the Information given him, & as he believes, the whole Number of Inhabitants of y sd Parish at present consists of about 70 Souls, Men Women & Children, And therefore that the said New Church according to y' s' Modell will be large enough to hold y' All.—That y Spire of y s Steeple is very much out of Repair, and y if y same be taken down & converted into a Tower sufficiently to be repaird, it will be very Convenient, & no way prejudicial or detrimental to ye Rector or any of the Inhabitants, And y' when ye Alteration is made as proposed, it will be very convenient & ornamental, and noway Prejudicial or Inconvenient to any person concernd, as he veryly believes.

W. S.

Thomas Lawford Plumber, Charles Drew Mason, Thomas Bellamy Joyner, & Richard Perkins Mason, Depose—That they were all present with Mr. Sutton when a View was taken of y Old Church of Stoke Doyle, And y they have, with Him, examin'd y Modell or Draught mention'd in his Deposition, & that all Matters & Things containd in his Deposition above written are true, as they veryly Believe.

T. L.

C. D.

T. B.

R. P.

#### To

# The R<sup>t</sup> R<sup>d</sup> Father in God White by divine permission L<sup>d</sup> Bp of Peterborough.

We, Matthew Hunt, Charles Laurence, & Francis Wells Clerks, Henry Cecil & Thomas Ponder Gent Com'issioners authoriz<sup>d</sup> & appointed by y<sup>r</sup> L<sup>d</sup>ship to enquire into y' Matters & Things mentioned in the Com'ission to us directed, as also to view the Old Church of Stoke Doyle & y Ruins & Defects thereof, & to consider of the proposal made for Building a New Church instead of ye Old one, according to ye Modell or Draught annexd to the sd Comission, Do hereby certifie yr Lap, that in Obedience to, & by vertue of the sd Com'ission, We did meet & sitt in ye sd Parish Church of Stoke-Doyle, on Munday the 9 Day of April 1722, & Then & There, as well upon our personal view, as upon the Oaths of divers credible Witnesses then & there produced, sworn, & examin'd, found that you sd Old Church contain's in Length with yº Chancell within yº Walls 92 ft & 36 ft in Breadth, & that yo same at present is very Ruinous & out of Repair, That y' New Church intended to be Built, according to yo Modell or Draught an'exd to this Com'ission, is to contain in Length with yo Chancell within yo Walls 61 ft, and 24 ft in Breadth, And yt when the same is Seated & Pew'd, as in yo Modell, it will hold 120 Souls, that yo present Number of Inhabitants of v° sd Parish consists of about 70 Souls, & therefore we believe yt yo New Church intended to be built will be sufficient to hold all the Inhabitants of your sale Parish, & that when a Portico is added to the Church Door. & a Little Door into yo Chancell it will be no ways prejudicial to yo present Rector or his Successors, or to any of yo Inhabitants of the sd Parish, but that yo same will be very Convenient & Ornamental,—And we further certifie yo Lordship that yo Spire of the Steeple of yo sd Church is very Ruinous and that if yo same be pull'd down & converted into a Tower to be well repaired, the same will be convenient & noway prejudicial or detrimental as we believe.

M. H.

H. C. C. L.

T. P. Fr. W.

## The Licence.

White by divine permission B'p of Peterborough, To all to whom these preents shall come, Greeting. Whereas Edwd Ward Esq Lord of yo Man'or & Patron of yo Church & Rectory of Stoke Doyle in yo County of Northampton & in our Diocese of Peterborough, and yo Reva John Yorke Rector of yo sa Parish & Parish Church, have by Petition under their Hands to us directed represented unto Us, that yo Parish Church of Stoke Dovle aforesd is a very Antient Building, and yt notwithstanding great Expences ye Parishoners have been at in Repairing y' same, thro' Length of Time is much decay'd & become so ruinous, That to Repair it, & render it a decent Place for yo Exercise of Religious Worship would be a Burden too heavy for yo Parishoners to bear, And yt the sd Church in it's present Extent is much larger than is necessary for the Inhabitants of so small a Parish, And also, that ye upper part or Spire or Steeple of ye sd Parish Church is in great Danger of falling, And yo sa Edwa Ward as Lord of your Mañor & Patron of your

Church and Rectory, being freely disposed, & willing & desirous at his own proper Costs & Charges to Build a New Church there suitable to yo present state of y° Parish & Number of y° Inhabitants in y° Room & place of y° sd Old Church according to a Modell or Draught annexd to y° sd Petition hath humbly requested us to appoint Com'issioners by all lawful Ways & Means as well upon yo Oaths of credible Witnesses as otherwise to Enquire into y. Truth of y. Premises, & particularly, whether yo Pulling down & taking away y's d' Old Church & Erecting a New One in lieu thereof according to you said Modell or Draught will be any way Inconvenient Prejudicial or Detrimental to yo prsent Rector or his successors or to any of you Inhabitants of yo sa Parish & in what maner, as also, if upon a view of yo sd Steeple it shall be thought necessary by able workmen that y's sd Spire Steeple should be converted into a Tower Steeple, Whether yo same will be any way prejudicial, & in what maner, And that if we should be satisfied in yo Premises above specified, We would be pleas'd to grant o' Leave & Licence accordingly, as in and by yo sd Petition now remaining in our Regry may more fully appear.—And whereas at y° Request of y° sd Petitioners we did issue our Com'ission directed to John Creed of Oundle Esq', Elmes Spinkes of Aldwincle Esqt, the Revd Matthew Hunt Clerk R of Barnwell, Charles Laurence Clerk Rr of Pilton, Francis Wells Clerk Vicr of Oundle, Henry Cecill of Oundle aforesd Gent. & Tho: Ponder of Rothwell Gent, all in yo County of Northampton & in our Diocese of Peterborough aforesd, & did thereby empower them or any Five or more of them to meet & sitt in yº Parish Church of Stoke Doyle aforesd on Munday yo 9th day of this Inst April, & by all lawful Ways & Means as well upon yo Oaths of credible

Witnesses as otherwise, to enquire into yo Truth of yo Premises contain'd in yo sa Petition, & particularly into yo Decays of yos Church, & in case it be pull'd down & another Built instead thereof according to your sd Modell or Draught, whether yo same will be suitable to y° present state of y° Parish & Number of y° Inhabitants, & whether y° pulling down of y° Old Church & Erecting a New Church will be any way Inconvent Prejudicial or Detrimental to the present Rector or his Successors or to any of you Inhabitants of you sale Parish, & in what manner, and in case the Spire of you sale Steeple be found so decay'd y' it canot be Repaird, whether yo pulling down & takeing away yo same, & converting it into a Tower-steeple will be any way Inconvenient, & in what maner, And whereas you sa Matthew Hunt Charles Laurence Francis Wells Henry Cecill & Thomas Ponder have certify'd us under their Hands, that by vertue of & in obedience to your sd Com'ission to ym directed, they did meet & sitt in yo Parish-Church of Stoke Doyle on Munday y' Ninth Day of April, & then & there as well upon yo Oaths of Credible Witnesses, as upon their personal view, found that yo sa Parish Church which is very Old, Ruinous, & out of Repair, contains in Length, wth yo Chancell, within yo Walls, 92 ft, & in it's Breadth, 36 ft, that yo New Church web is intended to be Built according to yo said Modell or Draught wh yo Chancell will contain within yo Walls 61 ft in Length, & in Breadth 24 ft, or thereabouts, & when y' same is Seated as in y' sa Modell, it will hold 120 persons, that y' present Number of Inhabitants of the said Parish consists of about 70 Persons, Men, Women, & Children, And therefore yo sd New Church will be capable of holding a much larger Number y' y' Inhabitants there, that if v° sd Church be Built according to v° sd Modell & a

Portico made to yo Church Door & a little Door into y° Chancell it will be a very Convenient & Beautyful Structure, & no ways Prejudicial or Detrimental to y° prsent Rector or his Successors or to any of you Inhabitants of y° sd Parish but a great Advantage. And that if y° Spire of y° Steeple of y° said Church wch is now out of Repair be pulld down & taken away & converted into a Tower it will be no ways Inconvenient or Detrimental, as in & by yo said Certificate now also remaining in our Registry may more fully appear,—We therefore being fully satisfyd of yo Truth of yo Premises & willing to encourage so Pious and Charitable a Design do hereby by vertue of our Authority Ordinary & Episcopal for Us & our Successors as much as in us lyes grant unto the said Edward Ward Esq our Leave & Licence to pull down & take away yo sd Old Church, & in the Room & Stead thereof to Build the said New Church according to yo sd Modell or Draught & to Seat & Pew the same as is therein specifyd, & to make a Portico adjoyning to the Church Door & a little Door into the Chancell, He taking as much Care as possible to Preserve the Inscriptions & Monuments in y said Old Church, also to Pull down & take away yo Spire of yo sa Steeple & Convert it into a Tower, provided he putt yo sa Tower in very good Repair & make it Ornamental. In Witness whereof We have causd yo Seal of our Vicar General to be hereunto affixd, this fourteenth Day of April in yo Year of our Lord 1722 and in yo 4th Year of our Consecration.

N. The Licence is on Parchment, w<sup>th</sup> 3. 5° Stamps—J. Y.

## A Copy

# of a Letter from J. L. to ye Bp. of Peterb:

May it please y' L'ship

M' Ward haveing applyd to y' L' p for a Licence to enter upon that Good Work he ha's at heart of Rebuilding our Church, And a Com'ission in order to it, being ev'ry day expected to be sent down, we when arrived will soon be executed, 'Tis time for me humbly to begg y' L'ap's Directions concerning a Proper Place for Divine Worship, 'till yo New Church shall be fitted for that Purpose. I remember on my mentioning this to y' L'p at Oundle you was pleas'd to say, The Parsonage-Hall would hold my small Parish. And tho' it may be some Inconvenience to my will. family, especially if y' Lap should forbid the Use of it on Week-Days as a Com'on Room, (as I have hitherto used it, winter & summer) Yet I should be ashamed to make that or any Objection. Be pleas'd (my Lord) to give me your Com'ands in Writeing, that I may not mistake my Duty, & they shall be chearfully obey'd.

The want of an Opportunity of Thanking yor Lap for sending me y' Charge, ha's given me some Uneasyness, But I have y' Satisfaction of shewing you, that y' Favour conferr'd so long ago, is not yet forgotten, by, my Lord,

Y' Lap's most obedient &c.

J. YORKE.

To y' R' R' y' L' Bp of Peterborough.

Stoke Doyle 21 March 1721.

# The Bishop's Answer.

Revd Sr

I have your's of March 21. and had before sent ye Com'ission of Enquiry to your Worthy Patron Mr. Ward, who I presume ha's transmitted it to y' Hands, in order to have it shew'n to yo Com'issioners or a major Part of ym to be executed by ym with all convenient speed. When their day of Meeting is appointed Mr Pennington the Registrar at Northampton desires to have Notice of it, that he may attend and direct youright Form of Return, that there may be no defect in yo Proceeding according to our Eccles. Law.—As to a Place in yo interim for Divine Worship not to be intermitted, I am glad you agree with me in my first Thought of your Parsonage-Hall, wh is large enough for yr Congregation, & has somewhat v° Form of a Chappell, Not that it should seem Dedicated and sett Apart wholly to that Purpose, but to be Occasionally made use of on Sundays and Holy days, and upon other days as freely Employ'd for y<sup>r</sup> Domestick Uses. You will take care, as by my Order, & y° Church Warden's consent, & y° Patron's Approbation, to Remove from yo Old-Church the Com'union-Table, & Other moveable Seats, Matts, Basses, &c. and ev'n Desk & Pulpit or one of ym at least, to be made portable, & placed, with yo Furniture in such Part of y' Hall as you shall think fitt: All w<sup>th</sup> I presume may be Removeable after Divine Service; If not, the Hall, wt such furniture in it, will not be proper for your Com'on Room.

I have two or three things to Advise and expect y' Complyance in.

- I. That you take exact Coppies of all the Inscriptions on Monuments & Grave-Stones, & Descriptions of Coats &c in Windows, and Keeping One Coppy, send me a Duplicate attested by your own Hand.
- II. That you prepare a Book in good Paper well Bound & enter into it yo Coppies of all such Instruments as shall pass in order, for takeing away yo Old, & Erecting yo New Church.
- III. That great Care & Safe Custody be had of yo Remaining Steeple & Bells.—I think yo Office of Marriage should be in yo Steeple, And yo Bells call the People together in all other Divine Service, as while yo Offices were in yo Church itself.
- IV. That you desire Mr Ward, who, I know, propose's nothing but Publick Good, to make the com'on door into yo Church, project some feet into yo Churchyard, as a sort of Portico, if there be no cover'd Church-Porch, That there be a small Postern door from yo Church Yard into the Chancell for yo Convenience of yo Minister as in all other Chancells, And that if possible, there may be a small Apartment allotted out of yo Family Isle for a Vestry to Habit in, & for the Chest of Vestments and Utensils.

These are my desires & as far as I have Authority my Injunctions in this Matter. I pray God Preserve You to see an End of this Good Work, and long to enjoy the Good Effects of it

# I am your loveing Brother

Wh. Peterbor.

March 24 1721-2.

P. S. I need not Advise y not Carrying away any of y old Materials y will serve to be work'd up in y New Fabrick, Nor need I recom'end to you y Opportunity & Advantage you may have of bringing y People to a more strict Conformity in Kneeling, standing, makeing Responses & better perhaps y you could well do at a greater distance from you in y Church.

#### Memdum.

The Desk, Com'union-Table, some Seats, Benches, & Basses, being brought from y° Church, & place'd in the Hall of y° Parsonage-House, Divine Service was perform'd there, for y° first time on y° 15 of April, 1722.

The First Stone of y° New Church was layd on y° 28 Day of May, 1722.

The New Roof of y' Church was rays'd & layd on before the End of October 1722, and in November it was cover'd w<sup>th</sup> Lead.

All yo Sum'er 1723 being too little to Dry the Walls, no Joyner's Work was done in the New Church, 'till the Sum'er 1724. When the Pews, Seats, Pulpitt, Reading Desk, Altar-Piece, Com'union Table & Rayls, were made & Placed, the Chancel-Part Wainscotted, the doors putt up, the Windows glasse'd and the Floor Paved, And the Cieling & Walls plaisterd.

#### Memdum.

The first Stone of y. New Steeple was layd on the first day of June 1724.

The finishings of y<sup>o</sup> New Steeple were sett up towards the End of Aug<sup>t</sup> 1725

#### Memdum.

In y° Sum'er of y° year 1724 (the Walls being then tolerably Dry) The Pulpitt, Reading-Desk, Pews,

Com'union Table & Rayls, were made and placed, the Chancel-part was wainscotted & Altarpiece sett up, the whole Church paved with Ketton-stone, the Doors putt up, the Windows Glass'd, and the Cieling and Walls Plaister'd.

#### Memdum.

It was intended that yo New Church should be Open'd & made use of in y' Sum'er of the Year 1725, But Mr Ward happening not to come into the Countrey 'till the Sum'er was almost over, & some Utensils &c. being wanting, the Opening was putt off for that Winter, dureing which Delay I fell into so very bad a State of Health, as not to be able for two year's to . Officiate any where but in the Chappel at yo Parsonage-House. And there appearing very little probability of my Recovery, the Church was open'd on the 24 Day of March 1727 (The new Books, Pulpitt-Cushion, Carpt for yo Com'union-Table, Basses, & other Cushions being all prepared, at yo Sole Expence of the same worthy person, who had raised the fabrick of Church & Steeple and done all the Inner Work at his own Cost.)

The first Sermon preachd in y° New Church was y° s° 24 of March 1727 by Mr. Musgrave Rector of S' Peter's Aldwinckle.

(24 Mar. 1727. J. Yorke)

#### Memdum.

The five Bells (two of ym being crack'd, and yo rest Untuneable) were all new Cast in the Winter 1727, And in the Begining of Sum'er 1728 they were hung up in the Steeple, in New Frames, And about the same time a New Clock provided & placed in yo said Steeple; All at yo Expence of E. W. Esqr.

# Monuments & Inscriptions

# In y' old Church of Stoke-Doyle.

- In an Isle on yo North side of the Chancell, and upon the North-Wall of yo said Isle—The Dimentions, Form &c—of woh with yo Inscriptions, need not be inserted here, since the same Monument is sett up again, on yo North side of yo Chancell-Part of yo New Church.
- On y° Floor of y° said old Isle just under y° Monument, on a Broad Stone is inscribed Mrs. Frances Palmer.
- N.B. This Broad Stone, as well as y° rest in the Isle & Chancell, were left in their several places, being now coverd over with Earth, 6 or 8 Inches thick.
- In ye same Isle on ye Floor, A Stone about 3 ft Long and 2 ft Broad—inscribed Steeven Sawyer son of Mr John Sawyer & Mr Sarah Sawyer of Kettering. July 13. 1630.
- A Stone about 7 ft long & 3 ft Broad with this Inscription Here lyeth yo Body of John Combes Esqr who departed this Life upon yo 27 Day of March Año Dom. 1654.
- A Stone 3 ft 1 long 2 ft broad, inscribed Here lyes y Body of Edwd Palmer eldest Son of Edwd Palmer Esqr who depted this life 27 Dec. Ano Dom. 1654.
- Two other Stones, each abt yo Bigness of Ed. Palmer's lyeing close together.
- 1658 Francis Combes Buryed Aug<sup>1</sup> 13. 1658 Richard Combes Buryed Aug<sup>1</sup> 26.
- In y° Old Chancell of the said Parish-Church. In y° middle of y° Floor, A Stone 8 ft Long, somewhat more y° 3 ft Broad, With y° following Letters near 5 Inches asunder, along y° Middle, from West to East.

▼ R. I. C. A. R. D. V. S A. S. T. U. N. ▼

(x) Supposed to be an H.

- On y° Floor of y° Chancell (near y° Large Stone above described) is a Stone about 3f ½ long, & 2 f¹ broad wth y° following Inscription—Geff. Son of Charles Palmer Rector, & Mary his Wife Aug¹ 26. 703.
- On one of the Pillars on y° North-side of y° said Chancell, hung a Wooden frame, abt 3 f' Long, & 19 Inches broad, in Memory of Frances Balguy daughter of Tho. Balguy Rector & of Mary his Wife, the daughter of Tho: Westfield late Ld Bp of Bristoll. The sd Frances dyed 27 April 1650. Scarce 6 months old. Under y° Inscription are y° Arms of Balguy and Westfield in a Lozenge, and y° some Verses. w° I omitt here, supposing y° sd frame will find a place in y° New Church.
- On y° South Wall of the said Chancell, a little Marble ab' 3 ft square wth Arms & Inscription for T. Balguy S.T.B. Rectr &c.—Which may be seen on y° Floor of y° New-Church, as near y° Grave as it could be laid. Over y° Grave, lyes a stone (cover'd with Earth as y° Rest) ab' 6 ft long, 3 ft wide inscribed—Thomas Balguy 1653.
- N.B. The East-Part of y° Old Chancell (vizt abt 9 or 10 ft of it) was rais'd above y° rest of the Floor by 3 large Steps, to allow room for a Vault underneath, into wth there was an Entrance by Stone Stairs between y° North-Isle & y° sd Chancell. This Vault seem'd to have been design'd (& might probably be formerly used) for a Vestry. Tis now filld up with Rubbish.
- About 6 or 8 ft also of the Old North-Isle above mentioned (at y° East End) was a sort of a Vault, where lay a Number of Sculls &c. It was cover'd with coarse Slabbs, had no way into it but thro' a little Stone Window on y° North-side. This place is also filld up & levelld with Rubbish.
- N.B. The Graves in y° Chancell, & the sd North-Isle extended no farther Eastward than to the Steps, where y° sd Vaults began.

## Vistorical and Architectural Rotes

ON THE

PARISH & PARISH CHURCH OF STOKE POYLE.

BY THE

REV. W. D. SWEETING, M.A.

Vicar of Maxey, late Head Master of the King's School, Peterborough.





## STOKE POYLE.

# The Church and its Medication.

THE VILLAGE of Stoke Doyle is situated on the river Nene, about 2 miles south-west of Oundle. Stocke, with some land belonging to Undele (Oundle) manor, is mentioned in Domesday, but there seems then to have been no church. The word means an enclosure; strictly speaking, one surrounded by stocks or piles. (Taylor's Words and Places, 2nd ed., 121.) There are two or three hundred places in England which derive their names from the Anglo-Saxon stoc, a stockaded place. At the beginning of the 18th century the population was 70. The largest recorded number of inhabitants was at the census in 1841, when there were 169. In 1881 the number was 119.

The distinctive addition of Doyle, or Doyley, is derived from the family D'Oyly who possessed the lordship in the reign of Edward II. The families of Knightley, Lewknore, baron Windsor, Tresham, Palmer, Ward, Hunt, and Capron, have in turn owned the manor. The lord of the manor has always presented to the living.

The value of the rectory in 1254, deducting a portion of 10s. belonging to the sacrist of Peterborough, was returned at £10: in 1535 its gross value was  $f_{20.13s}$ . 4d.: in 1835 it was  $f_{162}$ . The church is dedicated to S. Rumbald. At Colchester is a church with the same dedication, there called S. Rumwald; and it is believed that those two are the only parish churches in the Kingdom that thus preserve the memory of the infant saint. An account of him, with extracts from Newcourt, Leland, and Browne Willis, is given in Buckler's Churches of Essex, p. 220. S. Rumbald was born at King's Sutton, co. Northants. His father is said to have been Alfred, King of Northumbria, and his mother Kyneburga, one of the daughters of Penda, King of Mercia. To her the church at Castor in this county is dedicated. S. Rumbald lived but three days, and is said to have miraculously solicited baptism, anticipating his early death. About a mile from King's Sutton, at Walton, there was a chapel dedicated to him: and at Astrop, another hamlet, was a well called S. Rumbald's well, at one time in some reputation for its mineral qualities. At Brackley was a chantry dedicated to him; his body was removed hither three days after his death: and after three years his body was removed to Buckingham, where also was a chantry dedicated to him. He died 3 Nov. 662: the village feast at Stoke Doyle, held the Sunday after All Saints' day, preserves the memory of this date: the date of the translation was probably 28 Aug.

From a drawing and plan that have been preserved of the original church it is clear that it was of the geometrical period, built about the middle of the 13th century. It had a chancel with north chantry, nave with north aisle, and western broach spire of the best Northamptonshire type. There was a large roundheaded south door, with many shafts, and ornamented with dogtooth, but no porch. On the plan, between the chancel and chantry, is marked the position of a monumental effigy, or coffin lid: this might indicate that the remarkable recumbent effigy, now at the east end of the present chancel, in the churchyard, was formerly within the church.\* The existing church is built in the style common at the commencement of the 18th century. It has a nave and chancel, with an apartment to the north, described in bishop Kennet's letter as "ye Family Isle," which contains the massive monument of the lord chief justice, and also does duty as a vestry. It is known in the parish as "the north parlour." There is a fair tower to the west, with tall pinnacles. The bishop's instructions, given in the licence, that there should be a portico to the church door, and a little door into the chancel, were not attended to: unless indeed the former direction was held to be obeyed by the slight projecting canopy and piers erected in front of the south door. Some of the upper part of this erection has lately fallen down. the windows are plain round headed without tracery, except those on each side of the east window, which are simple parallelograms, and the small circular ones in the tower. There is nothing of interest within the church except the monumental inscriptions. whole of these are given below at full. Above the east window is a text, and on each side of it an angel in the act of adoration, well carved in wood, almost of

<sup>•</sup> See p. 46. This effigy is probably in its original position, though no longer within the walls of the church.

life size. These were purchased with part of a donation made by rector Shillibeer towards the adornment of the church. The sounding board over the pulpit is large and well made, and seems to be of the same date as the fabric. No monuments of date anterior to the destruction of the old church remain, beyond those to chief justice Ward, Mrs. Palmer, and rector Balguy. All the others recorded pp. 17, 18, are now buried. The wooden frame, with the verses, omitted in the Transcript, because it was supposed "yo sd frame will find a place in yo New Church," has also disappeared. No trace is to be found of the stone recorded by Bridges as visible in the Tower with the words "Orate pro anima Hawisie," nor of the long stone in the chancel recording, in old church text, the name of Richard Ashtun, who came to the rectory in 1390.



#### List of the Rectors.

The following list of Rectors is from Bridges, verified where possible by the parish books, and completed from the Peterborough registry.

- 1280 WILLIAM DE STOKTON.
- 1290 JOHN DE STOKTON.
- 1310 WILLIAM DE WHATTON.
- 1349 GILBERT de KYNGHTELEY.
- 1360 WILLIAM FABER.
- 1386 WILLIAM DE RONTON occurs this year.
- 1390 RICHARD ASSHETON, buried here.
- 1435 THOMAS TRAVERS.
- 1453 THOMAS WISE.
- 1461 EDMUND CHURCHB.
- 1491 GEORGE LEWKENORE.
- 1501 JOHN CARYNGTON.
- 1546 RICHARD WIGMORE, LL.B.
- 1570 Thomas Deacon, buried here 3 Oct., 1597.
- 1597 Anthony Welles, buried here 31 July, 1632.
- 1632 THOMAS BALGUY, S.T.B., buried here 17 May, 1653. JAMES CLARK, buried here Q May, 1667.
- 1667 John Whitehall, buried here 16 Jan., 1685.
- 1686 WILLIAM CAWTHORN, M.A.
- 1689 CHARLES PALMER, buried here 3 Apr. 1717.
- 1717 John Yorke, M.A., buried here 31 July, 1730.
- 1730 EDWARD YORKE.
- 1735 ROWLAND HUNT, D.D., buried here 22 Sep., 1785.
- 1786 Edward Hunt, M.A.
- 1822 HEATON CHAMPION DE CRESPIGNY, also Vicar of Neatishead, co. Norf.
- 1833 JOHN SHILLIBEER.
- 1841 GEORGE HALLIDAY CAPRON.
- 1873 CHARLES HENRY WARD CAPRON, B.A.
- 1880 JOHN THOMAS BURT, B.A., now Rector of Widdington, co. Essex.

#### The Registers.

The register begins in 1560. The first book has this heading:—

The booke of register of all the Christnynges mariages and burialles for Stoke Doyle in the countye of Northampton beginninge Anno domini 1560.

The extracts here given refer mostly to the lords of the manor, or to the rectors. A few others have also been found interesting. The first book extends from 1560 to 1653, the second to 1736, the third to 1812. The first extract is from the baptisms, the next two from the marriages, and the remainder from the burials. From 1653 to 1662 the entries are of births, not baptisms.

- The birth of Edwards Clarke y sonn of James Clarke Rector & M Elizabeth Clark his wife was May 22
   E. Cl dyd fellow of Clare Hall & Squire in Boodle in Jan. 1726.
- 1571 August 7 James Ellis, doctor of lawe and Chancellour of Peterboroughe Mary Skinner
- 1667 Thomas Trott Rector of Barkston: Lincl: & M<sup>n</sup> Eliz: Bowles of Oundle were married by licence 17 Dec.
- thus farre copyed out of y ould register w was in paper. Septeb. 30 Thomas Deacon rector ecclesiæ diem obiit. October 3 Thomas Deacon rector ecclesiæ sepultus.
- 1599 April 2 Richarde Baker y° elder freehoulder Maye 20 John Clitherowe y° oulde man
- 1611 March. 12. Margerye fearne Widowe aboue yo age of 100 yeares about. 5.
- 1618 Sep. 28 Anne Sanders Widowe, octogenaria et ultra
- 1626 Oct. 5. Amy Stanniarne widow buried 90 annorū vixit
- 1632 July 31 Anthony Welles parson was buried
- 1633 Apr. 29 Anthony Palmer Esquire was Buried, on Goodfridaye, Aprill 29th 1633
- 1653 May 16 Tho: Balguy Rector ecclesiæ Diem obijt.
   May 17 Tho Balguy Rector ecclesiæ sepultus

- 1665 Old Widow Custance was buryed Mar. 28.
- 1683 August yº 8th 1683 Edward Palmer Lord of this Town was buried Aged 63:
- 1693 Geffery Palmer Esq. Lord of this Towne was buried Aged 38
- 7764 Dorcas ye Wife of Harold Brookebank an excellent Woman & a good Neighbour was Buried Aged 72
- July ye 29 1714 The Right Honble Sr Edward Ward Kt Lord Chief Baron of the Exchequer and Lord of this Town Aged 77 was Buryed (He dyed ye 16 of July, at London)
- 1730 The Revad Mr. John Yorke Rects of this Parish dyed July 30 bury'd July 31
- 1734 Edward Ward Esq<sup>r</sup> Lord of this Mannor died 28 May and was buryed 8 June 1734
- 1752 Philip Ward Esq last surviving Son of Lord Cheif Baron Ward & Lord of this Mannor died April 7. buried D° 13.
- 1757 Elizabeth Ward Daughter of the late L<sup>rd</sup> Cheif Baron Ward & Dame Elizabeth his Wife died at Kensington Sept<sup>7</sup> 9 buried here D<sup>9</sup> 20.
- 1783 Thomas Smith Farmer & Horse Dealer of this Parish Died at Yorke Decr. 19th. He left a Widow & fourteen Children thirteen of whom wth the Widow follow'd Him to yo Grave. A truly affectinge Scene! The first Tax for a Burial—3d.
- 1785 Mary, the Wife of Edward Hunt Esq. of The Parish of Oundle
  Died May 28th Buried June 3th in yth Vault at this Church,
  Close by the Wall at Back of The Pulpit Tax paid 3d.
  The Revth Rowland Hunt Doctor in Divinity Fifty Years
  Rector Of This Church Died Sunday September 18th 1785
  Ten Minutes before Twelve O'Clock at Night. In the 77th
  Year of his Age. Buried in yth South side of The Chancel
  September 22th Tax Paid, 3d.

Of unusual Christian names these occur at the dates given:—

Abigail, 1614,	Cysley, 1588,	Prudence, 1564
Amphilis, 1595,	Damaris, 1589,	Simeon, 1602,
Anthonye, 1500,	Dorcas, 1597,	Sylvester, 1598,
Augustine, 1602,	Jeremye, 1600,	Tobye, 1594,
Barberye, 1502,	Miriam, 1600,	Urslye, 1615.
Cassandra, 1721,	Priscilla, 1584,	

On a spare leaf at the beginning of the second book, are these lines:—

Much have I seene, yet seldome seene I have Ambition goe grayheaded to his grave. Long have I seene the worlds uncertaine change Joy moves not me, Affliction is not strange.

The following inventory is copied into the second register book:—

An Inventory of all y° utensils (y° books excepted) belonging to y° Church of Stoke-Doyle in y° County of Northampton as it was taken by y° Minister & one of y° Church-Wardens: a Coppy whereof was deliver'd to y° Register at Oundle (according to y° Order of y° Bishop) at y° Episcopall Visitation held there y° 17 of July 1711.

- I: A handsome large silver guilt Chalice wth a guilt Cover, wth this inscription upon ye foot of ye Chalice. Ex dono Gratiæ Stevens ad usum Ecclesiæ de Stoke Anno Dni 1708.
- 2: A small silver engraved Chalice wth an engraved Cover.
- 3: A silver ribb'd dish for bread w<sup>th</sup> 2 escollop-ears: w<sup>th</sup> this mark at y<sup>e</sup> bottom underneath. B

T M

4. Two Pewter Flaggons wth this inscription upon ye forepart of each of them.

STORE × DOYLE 1647. T. B. RECTOR.

- 5: a Green Carpit for yo Communion-Table.
- 6: A Holland Table-Cloth.
- 7: A Napkin.
- 8: A Green Pulpit-Cusheon.
- 9: A Holland Surplice.

J. Palmer. Rec<sup>r</sup> Charles Lawrence Cur:

Tho: Hewit being Church-Wardens. A:D. 1711

By a later entry it appears that in 1734 the two flagons, the two chalices with their covers, and one silver dish, were exchanged for what was considered more suitable plate, consisting of one flagon, one chalice and cover, and two silver plates.

### Monumental Inscriptions.

The monumental inscriptions within the church are here given, together with brief descriptions of the monuments themselves.

In the vestry is a very large and costly monument, having a reclining effigy of life size representing the deceased in his judge's robes and full flowing wig, (said to be by Rysbrack,) surmounted by a helmet from which the crest has disappeared, and this coat of arms: Azure, a cross fleurie or, Ward; impaling, azure, a chevron between three butterflies argent, Papillon. The bearings on the sinister shield have a punning reference to the name of the family into which the judge married.

The inscription is lengthy:-

Under this monument

Lieth interred the Body of the Rt. Honoble Sr. EDWARD WARD KIL. Lord Cheif Baron of the Exchequer.

He was the second Son of William Ward of Preston in the County of Rutland Gent: and was born there

He was educated and well grounded in all Parts of School Learning under the Care of the Reverend then Master of the Free School at Uppingham in that County; of whose early and friendly Mr. Francis Meres,

Services he retained a grateful Remembrance to his Death.

As he chose the Law for his Profession, he was first enter'd a Member of Cliffords-Inn; and soon after of the Honourable Society of the Inner Temple, where he pursued that Study with unwearied Application. The great Knowledge he attained in that difficult and extensive Science is best manifested by the Variety of Business in which he was employed, and the honourable Preferments he obtained.

Being called to the Bar, he applyed himself to the Business of the Court of Exchequer; and, having acquir'd great Gredit and Reputation in his Profession, was in the year 1693 appointed Attorney-General to their Majesties King William and Queen Mary.

In the year 1695, he was made Cheif Baron of the Exchequer, and in the year 1701, was chosen one of the Governours of the Charter-House.

Remembrance and Imitation of Posterity, he was greatly remarkable for his Industry: he delighted in Business, and laid the faithful Discharge of it to his Heart and Conscience, both as an Advocate and a Among many eminent Virtues and Useful Qualities, which will deservedly recommend him to the Judge; at the Bar he was always prepared and well instructed in the Causes he came to plead, upon the Bench he was patient in hearing, careful in examining, temperate and candid in debating such matters as came before him in Judgment, more desirous to do Right than to gain Applause.

Nature had endowed him with an uncommon Memory, so that he searce ever forgot what had

occurred to him in Reading or Observation; and yet, as if he alone was either unmindful of this Talent, or jealous that it might abate his Diligence, he constantly committed all his Arguments, and Causes of any Consequence to writing with his own hand, and has thereby preserved a long Series of Transactions in

Westminster-Hall, especially in the Court of Exchequer, which might otherwise have been totally lost to Posterity. As he well understood, so he truly loved the Laws of his Country, and was a punctual Observer of them, a strenuous Assertor of the Liberties of the People, as well as a just Maintainer of the due Prerogative of the Crown, which rendered his Services acceptable both to his King and fellow Subjects. In his Temper he was grave and thoughtful, not without a due mixture of Chearfulness; Liberal to such as stood in need of his Assistance, especially his poorer Relations; averse to Show and Ostentation, but a Lover of Decency and

His Constitution was not strong, yet by Temperance he preserved an even State of Health almost to the last, and prolonged his Life to a Period which few arrive at.

As a wise House-holder he gathered his Stores in the Harvest, in the earlier and more private Station of his Life; preserved and increased then by Frugality and good Oeconomy, whereby they became a Support to him in his succeeding Preferments, and an ample Provision for his numerous Family.

He married Elizabeth the eldest Daughter of Thomas Papillon of the City of London Esqr: who was an excellent Woman, a suitable consort to him, and lived to lament his loss.

By her he had twelve Children born alive, two of them dyed very young, the rest, who were five Sons Edward, Thomas, William, Philip and Samuel, and five Daughters Jane, Elizabeth, Grace, Sarah and Charlotte, On Monday the twelfth day of July in the year of our Lord 1714. and in the 77th of his Age as he was propareing to go the Circuit he was seised with a violent Ferer which put an end to his Life on the Fryday following.

Thus having finished his Course, he departed hence in Peace

Full of the Blessings of this Life, and the well assured Hopes of a better.

2. Against the north wall of the chancel is an elaborate monument, representing a woman resting her right arm on a pillow. In front is her kneeling husband, a son and daughter kneeling before him. According to the inscription there was originally a third child "here pyrtrayed." Behind the husband were four skulls, two of them remaining, to shew that four of the children had died before the mother. Much of the monument is of alabaster; the inscriptions are cut on black marble. The crest at the top is now much mutilated, but in Bridges, ii. 378, it is said to be this: -Out of a ducal coronet or, a griffin's head argent. One coat, Palmer, bears:—Azure, a chevron engrailed between three crescents argent: a second has Palmer (as before) impaling Harvey: -Gules, on a bend argent three trefoils vert; on a canton or, a leopard's face of the field. A third coat bears Harvey only. Except for the canton this shield is the same as borne by the family of Hervey of Ickworth, marquesses of Bristol. Sir Francis Harvey, father the lady here commemorated, was Harveys of West Walton, co. Norf., 7th in descent from William Hervey, of Ley and Wotton, who was ancestor in the 12th generation of the first earl of Bristol. (Visitation of Suffolk, 1561, edited by J. J. Howard, LL.D., 1866.) The name, as recorded on a stone in the floor, has disappeared, as well as the same on a stone under the arch, mentioned by Bridges. The inscription above the figures is this:-

Fravnecs Palmer ye faythfull lovinge wife of Edward Palmer beinge of the age of twenty eight yeares departed this life in the trew feare of God on the fourth day of February, 1628. and lyes heere interred expectinge a Ioyfull resurrection to life everlastinge.

#### Below them are the following two tablets:

To expresse her blessed goodnes that here lyes, ten times the roomth she takes covld not suffice To tell her worth, lett fame her selfe so straine till the world thinke that she is fore'd to faine Thos Virtves she speakes not in flesh and blovde Loe in her selfe, this woman covld make good If ever man shall happ againe to finde but such another, amonghst woman kinde If she dye his, lett him then bring her hether open this stone and lett them lye together And for theire onlye sakes, this little tombe a shrine for relicques shall in time be come.

This monvment, was erected by Edward Palmer
Covnceller att law sonne & heire Aparent of Anthony Palmer Esqr: Lord of this mannor, in the worthy memory of Fravnces his deerly beloved wife; who was the davghter of Sir Fravncis Harvy Kt, one of ye Ivstices of the covrt of comon pleas, wch Edward & Fravncis, lived happily togeather by ye space of ten yeares; & in that time, had issve seaven sweet children; 3. of which child': svrvived theire sayd mother: & togeather wth: the said Edward; here pyrtrayed wth; them doe remaine alive att ye finishinge of this monvmente, beinge in Avgust 1629. hopinge to take parte wth; the sayd Fravnces of the Ioyes celestiall.

3. A marble monument in the east wall, on the north of the altar, is said to be by Chantrey. It is of white marble; the surviving husband is weeping over the hand of his dying wife. These words are beneath:—

In the vault beneath are deposited the mortal remains of Hannah,
the wife of the rev<sup>d</sup>. R. Roberts A.M.,
curate of this parish,
who died on the 15<sup>th</sup> of June 1819, in the 85<sup>th</sup> year of her age.
Also of Elizabeth their daughter,
who died on the 30<sup>th</sup> of July 1819 aged 6 weeks.

4. On a black marble slab in the floor, below the last:—

Hannah Roberts,
died June 15th. 1819, aged 34.

Elizabeth Roberts,
died July 30th. 1819, aged 6 weeks.

Robert Roberts, D.D.
formerly curate of this parish
and late rector of
Barnwell and Wadenhoe,
died May 16th. 1829;
aged 49 years.

5. On a tablet in the east wall, on the south of the altar, is this shield:—Per pale sable and argent, a saltire countercharged, *Hunt*: impaling, ermine, three hounds passant guardant gules, *Calcroft* (?); and this inscription:—

Beneath Are deposited the mortal Remains of Katharine Late Wife of Rowland Hunt D.D. Rector of this Church. Her unaffected Piety & Devotion; Her many eminent Virtues, softned with Native Sweetness & Gentleness of Mind; Her obliging Behaviour; Delicacy of Sentiment & Manners; Her faithfull & disinterested Friendships; Her Condescention & Charity to the Poor; Her Candour & Benevolence to all: These are the Just Memorials with All her Acquaintance upon Earth; Her Reward in Heaven She expected With amazing Patience & Resignation To the Will of her Heavenly Father, Under a painfull & lingring Illness. In every Branch of ye Conjugal Character: How valuable, tender, & pleasing She was, Language & Tears have not Power to express. She chang'd this uncertain Life for Glory Febry. 23 1760.

Universally lamented, Truly esteem'd & most affectionately belov'd By her Afflicted Husband. 6. The following, now in the chancel floor, towards the south, is said by Bridges to have been over the "confessionary," by which is probably meant the sedilia. A coat of arms, incised in the stone, has three lozenges, a crescent for difference. A member of this family, Dr. Charles Balguy, is buried in S. John's church, Peterborough. The same shield is on a tablet to his memory, and on it the field is, or, and the lozenges, azure. The inscription is:—

P. M. S Hic ivxta sitvs est Thomas Balguy S.T.B. Rector hvivs Ecclæ per xx annos Obijt 16°. Maij. Ætatis svæ 58. D<sup>ni</sup>. 1653. Relicta posuit mæstissima Maria.

#### 7. Near the last:—

Katharine Late Wife of Rowland Hunt D.D. Here interr'd Mar. 2<sup>d</sup>, 1760.

#### 8. Near the last:—

Here Also Is deposited all that was Mortal Of the late Reverend Rowland Hunt D. D: Upwards of Fifty Years Rector Of this Church. He was Released from A long State of Pain & Suffering: Septr. the 18th. 1785: In the 77th: Year of his Age.

#### 9. Near the last:-

Rowland Son of Rowland & Mary Hunt Born Febry. 9th 1762 Died April 5<sup>th</sup> 1762.

10. On oval brass near the last:—

John
Shukburgh Capron
died xviii Sept\*. mdcccxlvii
aged xxxii.
Blessed be his memory.

11. On a brass by the last:-

+ Martha
the . beloved . Wife . of
George . Capron . Esq.
born . the . 22<sup>nd</sup> of Nov<sup>r</sup>. 1784
in . peace . the . 13<sup>th</sup> of . March . 1864

12. On a tablet on the south wall is this coat of arms:—On a chevron argent three mullets sable, between gules, two lions rampant combatant, and azure a cross fleurie or. Crest, A demi-man in armour, in his dexter hand a dart transposed, all proper. Motto, Vigilate et orate. And this inscription beneath a labarum between Alpha and Omega:—

Sacred to the memory of
Thomas Capron gent. late of this parish,
and formerly of the town of Northampton
who departed this life July 4th. 1829, aged 81.
And Elizabeth his relict, (daughter of John Lucas esqre.
of Nortoft manor, and niece of sir Thomas Ward of Guilsborough hall)
who died February 24th. 1832, aged 80.
The chief characteristics of this mutually attached couple respectively were

manners simple and unaffected—a heart overflowing with philanthropy, a mind exempt from every trace of selfishess,

united to exemplary resignation under a series of privations and afflictions.

George Capron,

son of the above-named Thomas and Elizabeth, (now lord of the manor of Stoke Doyle,) caused this tablet to be erected, as a memorial of their virtues and his affection. 13. On a tablet in the south wall, near the last, with the arms carved, but not painted:—

In memory of George Capron. of Southwick, Esquire, who died in the 90th, year of his age, 1872, August 24th. and of Martha, his wife, who died in the 80th. year of her age, 1864, March 13th. also of John Shukburgh Capron, their son. formerly lieutenant in the 23rd. regiment "Royal Welsh Fusileers" who died in the 33rd. year of his age. 1847, September 18th. "As in Adam all die, even so in Christ shall all be made alive."

#### 14. On a tablet on the north wall:—

In memory of
the Rev<sup>d</sup>. John Shillibeer. M.A.
rector of this parish
and master of the
grammar school at Oundle.
who died April 3<sup>rd</sup>. 1841.
in the LV. year of his age.

15. On a tablet on the north wall, bearing a crest, a hound sejant, a cross erect behind him, with the motto, Militat in sylvis:—

Edward Hunt,
formerly lieutenant

1st. or grenadier regt. Bombay native infantry,
died at Saltara, Mahableshwur hills,
June 21st. 1854, aged 52 years.
Second surviving son of
the revt. Edward Hunt,
late rector of Stoke Doyle and Benefield,
in this county.

16. On a small square black slab in floor of nave:—

Mr. Mary Wells:
Widow of ye late Revd.
Mr. Francis Wells:
Vicar of Oundle.
Died much lamented
Deckr. ye. 4th. 1762
Aged LX.

In the churchyard, near the east wall of the church, is an ecclesiastical effigy of much interest. It has a full length figure with hands clasped in prayer, and on the left wrist is a maniple; but there are no other indications of eucharistic dress. The figure is clothed in a long dress reaching to the feet, very wide about the neck. The round moulding of the edges is worked over the head into a low canopy.

In the churchyard are several headstones and table monuments of the 17th century. One or two are here given:—

- Here lyeth the body of Ann Wells late wife of Edward Wells: who departed this life the 9 of Feb 1651
  - Hanna ye Wife of John Steuens Departed
     March ye 26th 1684
  - 19. Here Lyeth the Body of Ann ye Wife of William Steuens Who Dep this Life May 16 1780 in the 90 year of Her age.
  - Here Lieth ye Body of John Steuens Senior
     Departed January ye Second 1680
- 21. Here also lieth the Body of William Stevens, Who Departed this Life Apr. 30. 1718 Aged 71 Years Farewell vain World I know enough of thee And now am Careless what thou sayst of me

Two lines follow, nearly illegible. The last line begins with "Looking." The last 4 inscriptions are on one table monument.

22. Here lyeth the body of John Rogiars grosser of Stoke Doyle who departed this life the 30th of September in the yeare of ovr Lord 1674

On the floor of the private chapel, north of the chancel, is a slab at the entrance of the vault thus inscribed:—

No Space Left in this Vault Octr. 17th. 1825.

On the front of the western gallery is this:—

This Gallery
was erected by
Geoe: Capron Esqre.:
A.D. 1844.
Who also gave L200
for the benefit of the
poor of the Parish.

On different parts of the rectory are dates of various alterations. A large handsome bay window, embattled, was put up by rector Balguy. Above it is carved 1633 T B. On the dining room is inscribed 1731; in another place, 1770; and on the east side E H 1790. A stone coffin, broken, is in the grounds; as well as the base of the churchyard cross. At a distance of about a mile is a chalybeate spring, which rises into a stone bason, traditionally said to be the font from the old church.

#### The Bells.

The following account of the bells is extracted from North's Church Bells of Northamptonshire:—

- S. Rumbold. 5 Bells.
- THO : EAYRE → O O O ← KETTERING → → ANNO DOMINI MDCCXXVII O O O O (Diam. 28½ in.)
- 2.  $\rightarrow$  O O O  $\leftarrow$  THO:  $\leftarrow$  EAYRE  $\rightarrow$  DE  $\rightarrow$  KETTERING  $\rightarrow$  O O O  $\leftarrow$  FECIT  $\rightarrow$  ANNO  $\leftarrow$  DOMINI  $\rightarrow$  1727. (Diam. 29\frac{1}{2} in.)
- 3. 

  THO: EAYRE + OOO + KETTERING + OO ::

  ANNO DOMINI MDCCXXVII + OOOOOOO

  (Diam. 31 in.)
- 4. THOMAS EAYRE  $\rightarrow$  + OOO  $\rightarrow$  + DE KETTERING  $\rightarrow$  OO + FECIT ANNO DOMINI MDCCXXVII OO (Diam. 34 in.)
- 5. + OOOO + THOMAS EAYRE + OO + DE KETTERING + OO + CAMPANARIUS ANNO DOMINI + O + MDCCXXVII.

(Diam. 381 in.)

In 1552 the (now imperfect) Inventory from this parish recorded:

"Itm iij great bells & a lytle bell.

Previous to their being recast in 1727 two of the old bells were cracked and the whole "untuneable," as we learn from the following extract from a MS. Book of Stoke Doyle Church:

#### " Memdum

The five bells (two of them being crack'd, & y° rest Untuneable) were all new Cast in the Winter 1727, And in the Begining of Sumer 1728 they were hung up in the Steeple in New Frames, And about the same time a New Clock provided & placed in y° said Steeple; All at y° expence of E. W. Esqr." \*

<sup>\*</sup>Kindly communicated to me by Mr. John Taylor, of Northampton.

The "E. W. Esq." was Edward Ward, Esq. (son of Lord Chief Baron Ward, the purchaser of the Lordship in 1694), who was owner of the Manor, of the greater part of the Lordship, and of the Advowson.

The Gleaning-bell during harvest is occasionally rung.

At the Death-knell five tolls are given for a man, four for a woman, three for a child, on each of the four first bells, after which the knell is rung on the tenor.

On Sunday the 2nd bell is rung at 8 a.m.; for Divine Service the bells are chimed and the tenor afterwards rung as a Sermon-bell. At the conclusion of Morning Service the 2nd bell is rung.



#### Letter from the Rev J. T. Burt.

The Rectory, Stoke Doyle.

Oundle.

Oct. 2, 1882.

Dear Sir,

Accept my thanks for your courtesy in having acquainted me with your intention to publish documents relating to the re-building of the Church of this parish in 1722, and in having furnished me with a "proof" of the pamphlet. The documents speak for themselves, and admit of no correction by me.

It may be well, however, that note should be made of three items in which the building of the new Church was not quite in accord with the requirements, and indeed with the licence, of the Bishop.

- i. There is no Porch, and no proper "Portico," at the Church Door.
- ii. There is no "Postern Door from yo Church Yard into yo Chancell, for yo convenience of yo Minister as in all other Churches."
- iii. There is no "small Apartment allotted out of yo Family Isle for a vestry, &c."

What the Bishop called "Yº Family Isle" has been re-built as a Mortuary Chapel, with an opening from the Chancel protected by Iron Gates. This Side Chapel is used as a vestry. It may be added, that no "exact copies of all the inscriptions on Monuments and Grave-Stones, and descriptions of Coats, &c., in Windows," is to be found among the parish records.

Neither is there among these records any "Book in good paper well bound," which the Bishop directed the Rector to "prepare" "and enter into it ye Coppies of such instruments as shall pass in order, for takeing away ye Old Church & Erecting ye New Church."

The thoughtful care of the Bishop White Kennet in giving these detailed instructions to the Rector, and the precision with which they were given, may not be without use in admonishing other rectors of other Churches when they are restored, altered, or re-built, to have accurate plans or descriptions drawn up of everything that is altered or destroyed, and to take care that these records are deposited safely in duplicate, one copy with the parish records, and one with muniments of the Diocese, as the Bishop enjoined in this case.

In the letter of the Bishop to the Rector, the Reverend J. Yorke, there is a P.S. in which the following sentence occurs:—

"Nor need I recom'end to you yo Opportunity & Advantage you may have of bringing yo People to a more strict Conformity in Kneeling, standing, makeing Responses &c better perhaps you could well do at a great distance from you in yo Church."

How far "Ye People" knelt, stood, and made responses, in the Old Church we have no means of knowing; and therefore we cannot judge whether the pious hope of the Bishop has been verified, that they would do these things better in the new Church. The parishioners now universally observe the rubrics which enjoin standing. The responses also are generally made. But whatever the seats may have been in the old, certainly the pews in the new give no encourage-

ment to kneeling. These pews are so high that the worshipper can hardly do more than pretend to kneel by resting the knees half way to the ground upon a high stool or hassock. But high hassocks and stools are costly for a poor congregation, and this posture is not reverent kneeling. When any do kneel in these boxes they are shut in by themselves, and shut out from all that would impress them with the consciousness that they are "in the midst of the Congregation," in the House of God, and in the Divine Presence.

The dedication of the Church is of interest. It is dedicated to the infant Saint Rumbald. This infant Saint was son of a Prince, afterwards King of Northumbria. His mother was a daughter of Penda, the last heathen King of the Mercians. She was Kyneburga, the sister of Peada, the royal founder of the Abbey of Medeshamstead. This Princess became a Christian before her marriage; and it may be assumed that this infant was the first child of the marriage, as his birth is fixed as early as A.D. 626. He is said by one account to have been born on the 3rd day of November, and to have died three days old, November 5.

There is fabulous legend mixed up with the memorial of this child; but the main facts of his birth, his parentage, his baptism, and his early death are historical. The name of the Bishop who baptized him, and of the Priest who was his godfather, and who buried him, are on record. "He was baptized by Widerin, a Bishop;" and his godfather was "the holy priest Eadwold." It may be assumed that his canonization was only local; and we may reject the

fabulous report of his having spoken, and asked to be baptized, without taking away from him the saintly character of his baptized and infant purity. It is easy to hold up the credulity of an age which began to believe by believing too much to the ridicule of an age which ends by believing too little. But it is not generous to do this, and it is not wise.

The village Feast is to this day kept on the Sunday after the 3rd of November; but the reason for this date of the Feast had passed out of memory; it had been supposed that the Church was dedicated to All Saints. We have here therefore an example of the tenacity of traditional usage.

Possibly you would be glad to append to your publication photographs of the two Churches. I therefore send one of the new Church, and a large drawing of the old, prepared for me by a friend, an architect, Mr. Horace Field, from a pencil drawing by the Rev. J. Shillibeer, Rector of the parish from 1833 to 1841, and Master of Oundle School. You will be able to have the size of the Drawing reduced in a photograph.

It may, I think, be inferred with probability that local interest in the memory of the infant Saint would have passed away if it had not been enshrined in the Church very soon after his birth and death; and therefore, that the Church of this parish was founded early in the 7th Century. In the petition to the Bishop which you are about to publish, the old building is described as "a very ancient fabric." But the drawing of it shows it to have been of a much later date than the 7th Century. The probable conclusion is that it had replaced one much older, if not two.

It is impossible to look on this picture and on that, and not deplore that the one building could have been pulled down for the purpose of replacing it by the other. The documents which you are about to publish show that this was done on the joint petition of the Lord of the Manor and of the Rector, on the recommendation of the Episcopal Commissioners, and with the full approval of the Bishop of the Diocese: and they did it with their eyes open, for they had the plan of the new Building before them. There could hardly be more striking evidence how completely the disastrous conflicts of the preceding century had crushed out of all classes, Churchmen and laymen alike, love of the beautiful, and sense of the preciousness of those historical buildings which link together the Church of the present and the Church of the past.

Mr. T. Beal, a local antiquarian of Oundle, (whose recent death is much lamented,) a few days before his last illness reported a conversation with his father, who had stated that he remembered conversing with one of the masons employed in building the new Church at Stoke; and the mason told him that a quantity of the materials of the Old Building had been buried in a hole in the Churchyard.

Two Notes to the Description of Monuments, &c., p. 18, throw light upon this conversation.

It appears that there was a kind of Crypt under the old Chancel, "about 9 or 10 feet of it," and also a Vault at the East End of "the Old North Isle," 6 or 8 feet long. Now as the Old Building was 92 feet long, and the New is only 61 feet, and the reduction in length was made at the East End, the old vault under the Chancel is now in the Churchyard. There are therefore lying underground the relics of the building that was destroyed—broken windows, broken shafts, broken capitals, and the fragments of the beautiful Arch over the South door.

Is it too much to hope that the Northamptonshire Archæological Society, and the wealthy inhabitants of the diocese will some day exhume these relics, and restore what was so ruthlessly destroyed? Or, it would be better still if they would build a Church here in pure Saxon style to be a thank-offering from this age for the conversion of this part of England, the home of Chaucer, and to be a fitting cradle for the memory of the first Christian prince born in the Kingdom of Mercia.

In the meanwhile, till this is done, we shall be thankful for contributions towards making the building we have, and must for the present be content with, a little more consistent with its holy use and its hallowed memories.

I am, dear sir,
Your faithful and obliged servant,
I. T. BURT.

Mr. John Taylor.

P.S.—Since I have had an opportunity of inspecting the manuscript from which the documents relating to the building of Stoke Doyle Church have been taken, I am satisfied that it is the actual book prepared by rector Yorke in obedience to the Bishop's direction. The handwriting has been compared with his entries in the register and found to be the same. This is especially noticeable in the initials J. Y. On the cover of the book, moreover, can be distinctly traced the name Yorke, although it has been partially erased. The volume must have been accidentally removed amongst his private papers after his death.

April, 1883.





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Your appelemately Thomas Arrabo

### In Aemoriam.

# The Rev. Thomas Arnold.

Whe Kuneral at Morthampton and Memorial

Services at Boddridge

and Boddridge Demorial Churches.

WITH PORTRAIT AND FACSIMILE AUTOGRAPH.

NORTHAMPTON:
Taylor & Son, The Dryden Press, 9, College Street.
1897.





#### THOMAS ARNOLD.

### Pastor, Teacher, Author.

The Rev. Thomas Arnold, formerly for twenty-two years pastor of Doddridge Church, Northampton, passed into his rest on January 21st, 1897, at the advanced age of 80. The Bi-centenary Celebration in October of 1895 of the erection of the chapel really marked the acme of his life. Into those proceedings he threw all the ardour of his heart and soul. Not long afterwards he began to feel more than usual the weight of his advancing years and the exhaustion consequent upon a long and vigorous life. Though able generally to get about, and, when occasion demanded it, to occupy the pulpit at Doddridge Chapel, it was evident to his friends that he was gradually and surely losing his strength, and that his life's work was really over. The unfriendly autumn of 1896 had its effect upon his health, and at first intermittently, and then permanently, he was compelled to keep to his house, then to his room, and finally to his bed. Throughout all he never lost his interest in the cause at Doddridge, and never forgot the claims and demands of the deaf and dumb. Indeed, as the end approached, these were almost the sole object of his thoughts, and he pondered and worked out methods of still further perfecting the oral system of their education. Towards the end, in the intervals of consciousness, he spoke lovingly of those for whom he had devoted his life, and hopefully of the call of the Master. He became unconscious some time before the end, and died peacefully and happily early on Thursday morning, January 21st. Mrs. Arnold, his only relative surviving him, was at that time lying seriously ill, but she has since recovered.

#### THE FUNERAL.

The funeral took place in bleak and cold weather in Northampton General Cemetery on Monday, January 25th. The first part of the service was conducted in Doddridge Chapel, whither the body was conveyed at eleven in the morning from the deceased's late residence, 27, St. Paul's-road. The funeral car containing the coffin was followed by the private carrage of Mr. Joseph Jeffery, J.P., and contained Mr. Jeffery (representing Doddridge Church and congregation), Mr. George Higgins (representing the Sunday school), and Mr. W. D. Mayger and Mr. Alfred Jones

(representing the Trustees and Chapel Committee). The coffin was handsomely made of polished oak in two colours, with brass fittings, and bore on the name plate the inscription:

#### THOMAS ARNOLD.

#### DIED JANUARY 21st, 1897. In the 81st Year of his Age.

The mourners, and other friends of the deceased, assembled at Doddridge Chapel in the afternoon for the service at half-past two. The place was crowded. The white and gold pulpit was heavily draped in black by Mr. Jeffery, who sent the handsome flowers by which it was adorned. The flowers on the platform were sent by Mrs. Jonathan Robinson, deaconess.

The crowded congregation included the Mayor of Northampton (Alderman H. E. Bandall, J.P.), who occupied a seat on the platform; the Rev. J. J. Cooper, Doddridge; Rev. George Nicholson, B.A., formerly of King-street; Rev. P. H. Smith, College-street; Rev. W. B. Sleight, St. Katharine's; Rev. G. Parkin, M.A., B.D., Kettering-road Primitive Methodists; Rev. H. L. Matson, Victoria-road; Rev. Thomas Neale, Doddridge Memorial Chapel; Rev. T. Martin, Northampton; Rev. S. Needham, Grafton-street; Rev. F. T. Smythe, Mount Pleasant; Rev. J. Fagle, Artizan-road; Rev. George Barlow, Gold-street Wesleyans; Rev. H. J. Huffadine, Commercial-street; Rev. C. S. Larkman, King-street; Rev. Henry Bradford, Union Chapel; Rev. Amg-street; Rev. Henry Bradford, Union Chapel; Rev. Joseph Walker, Providence Chapel; Rev. S. R. Woodhall, Horsemarkeb Primitives; Rev. J. Whinoup, Regent-square Wesleyans; Rev. T. Stephens, B.A., Welling-borough; Rev. E. Darley, Towcester; Rev. A. Dennis Jeflery, London, formerly of Doddridge; Rev. S. Hall, Creaton; Rev. M. E. Parkin, Rushden; Rev. J. M. Watson, Kettering; Rev. W. V. Phillips, Hackleton; Rev. T. Ruston, Long Buckby; Rev. W. Edwards, Kilshy: Mrs. Bell. sister to Mrs. Arnold: Miss wards, Kilsby; Mrs. Bell, sister to Mrs. Arnold; Miss Bell, niece to Mrs. Arnold; Miss Wilson, adopted daughter of the deceased; Miss Westbury, an old servant to the deceased; Mr. A. Farrer, St. Leonard's-on-Sea; Mr. A. Farrer, junr. (London University), St. Leonards-on-Sea, formerly pupil; Mr. Robert Levitt, Leeds; Mr. A. Levitt, Leeds, formerly pupil; Mr. W. S. Bessant, Head Master of the Manchester School for the Deaf and Dumb; Mr. James Howard, Doncaster Institution for the Education of Deaf Mutes; Mr. M. Friedeberger, private tutor of the deaf and dumb, London; Mr. H. N. Dixon, M.A., successor to Rev. T. Arnold in the Northampton Deaf and Dumb School; Mr. Jeffery Clark, representing his father, Mr. J. H. Clark, Market Harborough, President of the Northamptonshire Union of Congregational Churches; Mr. Charles Bodhouse, J.P., C.A., Daventry, Ex-President of the Union; Mr. H. P. Markham, D.L., Sedgebrook; Mr. C. A. Markham, Spratton; Mr. Townsend, head master of the Deaf and Dumb Institute, Birmingham; Mr. J. W. Fisher, London Board School for the Deaf and Dumb, and London Board School for the Deat and Dumb, and formerly pupil of Mr. Arnold; Mr. A. McCrindle, Mr. J. Whitford, Mr. G. Higgins, Mr. Joseph Jeffery, J.P., Mr. S. Facer, Mr. H. Wilson, Mr. E. T. Trenery, Mr. G. C. Latimer, and Mr. A. Smith, deacons Doddridge Church; Mr. W. D. Mayger and Mr. J. Allen, representing the Trustees and Committee; Mr. J. Adams, Mr. W. Evans, Mr. E. Evans, Mr. F. W. Green, Mr. A. Jones, Mr. E. Lewis, Mr. J. Marlow, Mr H. Marshall; Mr. E. Nichols, Mr. J. Parker, Mr. T. Pitts, Mr. J. P. Robinson, Mr. E. Tye, committee of Doddridge Church; Mr. T. Jones and Mr. Luther Jackson, sidesmen; Mr. Henry Cooper, Mr. W. Tye, Mr. John Perry, Mr. J. Fairey, Mr. C. H. Battle, Mr. Edward Bird, Mr. J. T. Parker, Mr. Arnold Jeffery, Mr. John Higgins, Doddridge Church; Mr. S. S. Campion, J.P., Mr. H. Fox, Commercial-street; Mr. G. M. Tebbutt, J.P., Mr. B. Timms, Mr. John Brice, Mr. E. Kennard, Mr. G. Longland, Mr. F. Riecke, Mr. John Taylor, Mr. H. Berrill, College-street; Mr. T. Margetts, Mr. John Wilson, Mr. S. McCullagh, Mr. Josiah Smith, Mr. J. B. Goodman, Mr. Joseph Rushton, Gold-street; Mr. W. Billingham, Mr. A. P. Hawtin, Mr. Jesse Addington, Mr. F. Pentelow, Mount Pleasant; Mr. W. D. Crick, Mr. G. W. Souster, King-street; Councillor Thomas Purser, Mr. R. Wiggins, Mr. T. Ward, Prince's-street; Mr. S. Beattie, Mr. G. W. Beattie, Mr. D. Sherwell, Mr. J. Baird, Regent-square; Alderman T. Wetherell, Queen's-road Wesleyans; Mr. T. G. Britten, Mr. J. H. Jackson, Mr. A. Smith, Mr. J. Hollingsworth, Mr. T. Cox, Kettering-road Primitive Methodists; Mr. J. T. Johnson, Mr. Thomas Church, Mr. John Jones, Mr. R. Murton, Grafton-street; Mr. J. A. Bradford, Mr. John Rymill, Mr. George Wilson, Mr. Charles W. Moore, Union Chapel; Mr. Henry Wooding, Mr. B. Martin, Mr. A. E. Berrill, Mr. F. F. Wilkins, Mr. B. Barton, Victoria-road; Mr. T. Whitford, Horsemarket; Mr. F. Bates, Sundayschool Union; Mr. S. Oram, Kingsthorpe-bollow; Mr. J. Whitfiord St. James'-end; Mr. F. Eady, Creaton Church; Mr. J. Edmund Law, Mr. J. W. West, Mr. E. Billington, Mr. J. Norton, Mr. H. T. Anderson, Mr. L. Cotton, Mr. J. Norton, Mr. B. Mace, etc., etc. The Rev. G. Parkin, Rev. H. L. Matson, Alderman T. Wetherell, and Mr. F. Perkins represented the Free Church Council.

The handsome wreaths upon the coffin, and placed also on the platform and pulpit, were sent by the Pastor and Deacons of Doddridge Church; the Church and Congregation; the Superintendents and Teachers of Doddridge Sunday Schools; Doddridge Church Choir; Congregation of Doddridge Memorial Church, St. James'-end; Teachers of the Manchester School of the Deaf and Dumb; Miss L. Robinson; Mrs. George Jeffery; Mr. and Mrs. F. Marshall; Mr. and Mrs. J. H. Clark and family, Market Harborough; Mr. and Mrs. Robert Levitt; Mrs. Noyes and family; Mr. and Mrs. Robert Levitt; Mrs. Noyes and family, Mctbourne and Sydney; Miss Hardoastle, London (formerly pupil); Mr. and Mrs. Bessant; Mrs. W. Swallow, Weston Favell Rectory; Mr. and Mrs. Farrer, Lordon.

The impressive service was commenced by the reading of suitable verses of Scripture by the Rev. Thomas Gasquoire, which were immediately followed by a short address by the Pastor of the Church, the Rev. J.J. Cooper. Mr. Cooper said: We have met to-day to do horour to a good man. He is not here, He is risen. That was said of the Lord, whom he served with heroic devotion. It now must be said of him he is not here, hence this drapery, hence this gloom, hence this sadness in our hearts. He is not here. We have lost so much in losing him, for his life had so many sides. It was a beautiful mosaic, and the

glow of heavenly grace was over all that he did. He is not here, but his memorials are here. This chapel was enlarged to make room for his ministry. When he came God came with him, breathed the breath of His life through the ministry of his word, and he needed more room. And it was to find room for him that this building was enlarged. His memorial to-day is in the living Church, quickened by his ministry. We have those amongst us still to whom he was a very messenger of God, Who spoke through his lips, and they received his words, and they lived, and are at work to-day. His memorial is with us, and his work is with us. On the subject of which he was master, he carried the sorrow of the deaf mutes, struggled with their difficulties, overcame their obstacles, sorrowed with their sorrow, and at last he rejoiced in their joys. He is not here, but the memorials of him are ever present. We shall never forget him, we who knew him. One rarely meets with a man of such fineness of nature, with such largeness of heart. He was so inwardly true that he hated and abhorred everything that was bollow, mean, selfish. He lived for others, the spirit of Jesus Christ was in him, and like his Master with the peculiar gifts of his richly endowed nature he made the dumb to speak. Within these last few weeks he told me he had got a clue to some fresh facts on which he hoped to build a theory to help the deaf blind. He had got hold of something that he thought he could work out into helpfulness to those who are blind and deaf. But God said to him, "It is enough, come up higher." Well has he filled his four score years with beautiful Christian work, and he has gone where he wanted to go. He is not here; he is risen. This body of his was too small for the largeness of his mind and heart. Now he has burst the bands asunder, and he has risen. Thomas Arnold is with his Lord and Master. He has risen from the limitations of this earthly life, risen from all the imperfections to which fiesh is heir, and sorrow, temptation, and pain. He fell asleep that he might awake in His likeness. The banner has dropped from his hands. Brothers, we can best honour him by holding up that banner and carrying it on as he did. Let us be more pitiful to the distressed. Let us be larger in our charity, more generous in our thoughts, more Christ-like in our work, and so and in no better way shall we honour the memory of our sainted father, brother, friend. He is not here; he is risen. It is no new life upon which he has entered. This life was in him all along. He has simply entered into the larger sphere where this divine life which was in him has freer play and finer opportunities. The life of God was in him. We could all see it, and hear it, and feel it. To be in his company was like being in a purer atmosphere; to listen to his speech was to be stimulated in all that was fair and beautiful. His old age was frosty, but kindly, for he never abused his body. He was pure as a boy. He was pure as a young man. He was pure all through his life; and he said just a little while before he passed away, "I feel that my work is at an end, but I have no fear of the results." And you can fancy him saying it, some of you, "I have no fear of the results." No, the divine life was in him. and that was the secret of his toil, the secret of his ingenuity in working for his afflicted brothers and sisters. It was God in the man speaking through the man, giving cunning to the intellect and patience to the heart; so

that he laboured to promote the welfare of others. And after all he had done he was like a child in its mether's arms: so little conscious of having done anything worthy of observation. Again and again he said that people spoke too much in his praise, the language was too strong. So he thought, and so he felt, for with his greatness there was beautiful humility, and even in his old age the glow of the morning was in his heart; and now he is risen. Brothers, sisters, in the presence of this dead body shall we consecrate ourselves afresh to the life which God has given us, and say, "This good man has lived by the grace of Him who redeemed both him and me, and I will give my service to Jesus Christ and to the afflicted amongst men"; and so we shall honour our dear brother Thomas Arnold.

An effective prayer was offered by the Rev. George Nicholson, and the hymn was sung commencing—

Rise, my soul, and stretch thy wings, Thy better portion trace; Rise from transitory things Towards Heaven, thy native place.

and ending with the lines-

Cease, ye pilgrims, cease to mourn,
Press onward to the prize:
Soon your Saviour will return
Triumphant in the skies.
Yet a season, and we know
Happy entrance will be given,
All our sorrows left below
And earth exchanged for Heaven.

The Rev. Dennis Jeffery followed with a short prayer, and the Rev. P. H. Smith concluded with the Benediction.

The cortege was then formed outside the church in the following order, but many in the chapel were unable, on account of the snowstorm and cold, to take part in it:—Chapel Committee and sidesmen; Sundayschool teachers; members of the Church and congregation; deputations from various Churches, the hearse and coffin, accompanied by the honorary bearers:—

Mr. James Westbury

Mr. John Fisher

Mr. J. Adams

Mr. Thomas Pitts

Mr. P. Kinch

Mr. A. Tysoe

Nineteen coaches, including six with the relatives and friends of the deceased, and deacons and officers of the Church; the Mayor's carriage, with himself inside; and the carriages of Mr. J. Jeffery, Mrs. Marshall, Mrs. Howard, Mr. Allen, Mr. Cooper, Mr. Levitt, and Mrs. Forsythe. The long procession proceeded by way of Doddridge-street, Marefair, Gold-street, and Billingroad to the Cemetery.

The service at the graveside was brief but impressive. The Rev. J. J. Cooper commenced it with a few

appropriate passages of Scripture, the Rev. T. Stephens, B.A., offered a touching prayer, and the Rev. W. B. Sleight, vicar of St. Katharine's, pronounced the Benediction. The followers then passed round the grave in single file to take "a last look."

Amongst those present, in addition to those whose names have been already given, were the Rev. Canon Hughes, M.A., Rector of Hardingstone; Rev. F. H. Wood; Rev. J. Bateman, Queen's-road; Dr. A. H. Jones, Dr. Milligan, deceased's medical Mr. J. H. Fletcher, Mr. G. Harrison, etc.

The funeral arrangements were carried out throughout by Mr. Joseph Jeffery and Mr. George Higgins, Mr. Johnson acting for Mr. Jeffery, of Gold-street, and Mr. Evans for Messrs. J. and G. Higgins. The coffin was made by Mr. Jeffery. The funeral car and mourning coaches were supplied by Mr. S. Frisby, Marketsquare.

Letters and telegrams regretting inability to be present were received from the Rev. J. Oates, Rev. Wm. Butler, Ashley; Rev. J. P. Kingsford, Oundle; Rev. George Sadler, Floore; Rev. W. E. Coupland, Yardley Hastings; Rev. W. E. Morris, Market Harborough; Rev. J. T. Brown, Northampton; Rev. J. Hammil, Weldon; Rev. J. Thomson, Toller Congregational Church, Kettering; Rev. A. Laishley, Brugstock; Dr. W. B. Roe, Head Master of the Midland Deaf and Dumb Institute; Mr. Richard Elliott, Asylum for the Education of the Deaf and Dumb Children of the Poor, London and Margate; Mr. F. G. Adnitt, J.P., and Dr. Stainer, who telegraphed, "Rev. Dr. Stainer, of London, is unable to attend the funeral, but desires to express deep sympathy on behalf of himself and members of the College of Teachers of the Deaf and Dumb, of which the late Rev. Thomas Arnold was a vice-president." After the funeral, tea was provided in the Schoolroom for the country friends by the following ladies of the congregation: Mrs. Jonathan Robinson, Mrs. Joseph Jeffery, Mrs. S. Facer, Mrs. George Higgins, Mrs. E. T. Trenery, and Mrs. H. Wilson.

Pulpit references to the decease of Mr. Arnold were made in several of the Free Churches of Northampton on the following Sunday.

# THE MEMORIAL SERVICE AT DODDRIDGE CHURCH.

A large congregation assembled at the Doddridge Congregational Church, on Sunday morning, when the pastor (the Rev. J. J. Cooper) preached a sermon bearing on the life and work of the late Rev. Thomas Arnold, who for 22 years was pastor of the church. The pulpit was draped with black by Mr. Joseph Jeffery, J.P., but the sombreness was relieved by the effective arrangement by Miss Nellie Robinson of some fine arum lilies. given by Mrs. J. Bobinson, a star of white flowers, provided by the church and congrega-tion, and two small bouquets, given by Mr. Jeffery. The organist (Mr. W. Handel Hall) played "O Best in the Lord" (Elijah) as a voluntary, and the hymns were all very appropriately chosen. At the conclusion of Mr. Cooper's usual address to the children, the choir, unaccompanied, sang the well-known hymn, "Peuce, Perfect Peace," the congregation remaining seated meanwhile. Mr. Cooper took for his text the words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labours; and their works do follow them." (Revelations xiv., 13). We hear many voices in this book. They are uttered by angels, the ideal messengers of God. It is the echo of them we often hear in the silence of the soul, pleasant as music, comforting as love, sad as a dirge, confusing as a foreign tongue. One angel preaches the eternal gospel in opposition to the witching fables, the perishing falsehoods of foolish men and wicked spirits; exalted above the floating traditions, the petty interests of men, he flies in the midst of heaven, making his voice heard on earth exposing the falsehood, declaring the truth. Another angel proclaims the fall of Babylon, the great world-power which obstinately resists and cumningly distorts the revelation of grace, and a woe rolls down from the storm-cloud of wrath. Another angel utters the voice of doom, one of the most terrible ever heard on earth, yet there is a purpose of grace in it, for it gives timely warning that the retribution of God upon the impenitent is an awful reality. Then above the storm-cloud, from the peaceful heavens where everything is seen as it really is, comes the consoling voice of another angel, setting in visible contrast the blessed and the cursed, the bliss of those who bear the brand of the Lord Jesus and the woe of those who carry the mark of the beast. Blessed are the dead which die in the Lord. This is solemnly attested by the Yea of the Spirit; they, and only they, rest from their toil, and rejoice in their work. Write, for it is eternally true. Write, for it is universally true. Write, that all men may read it to the end of the Christian age. Write, "Blessed are the dead which die in the Lord." To die in the Lord is not the same as falling asleep in Jesus —though that is involved. It rather signifies to die with the Lord, and so to die in him: to die as he died after suffering and toil for good of others. They rest from labour, and their works-that is, their character and life, their word and influence-follow with them, that they may eat the fruit of their doings. Another angel speaks to us now, once the "angel" of this church. To-day we are reminded of another voice, mellow as music, the voice of the golden mouth that for 22 years filled this house, now silent because he died in the Lord. It was not his purpose to laud and magnify the man; it was not their desire that he should os so. No one would protest more strongly than he. But such a man ought not to pass away without an attempt to magnify the grace of God in him, to show the lessons of his life, to quicken and uplift our own. He belonged to history, to the life of that church, to the benevolence of the town, to the wider Christianity of the age. He wished to show how grace reigned in Mr. Arnold as a man in three departments of his public work—as a pastor, a teacher, and an author.

#### AS A PASTOR.

As a pastor, Mr. Arnold was a good minister of Jesus Christ, and he was well born and highly favoured in the surroundings of his childhood. Nurtured in a home of fervent piety, bred in a community of virtuous life and simple manners, he grew up from infancy in godliness of life. Grace Hill, where he was born, was a small settlement of 200 acres in the heart of county Antrim, in Ireland. It was laid out for comfort, for health, for beauty. The Moravian brotherhood cultivated mutual kindness, help in trouble, forgiveness of injury. There was no policeman in the settlement to arrest, there was no prison to punish offenders. The impenitent evil-doer was punished by being expelled from the community. That was the atmosphere in which Mr. Arnold was raised. No sceptic question or doubt ever troubled him in his boyhood, or intervened between him and his Heavenly Father. His heart and soul accepted Christ as his Saviour, and, thoroughly grounded by the Moravian school and church in the saving truths of the gospel, he had the assurance that he was being saved from the law of sin and death. The Holy Spirit was working in him what was well-pleasing in God's sight. The boy was father of the man. When he first left the quiet abode of Grace Holl he came into contact with godless young people, and he was tempted to join them. But the influence of that Hill of Grace was a great power, and he stood like a pyramid amidst the enticements of those young people. He became a total abstainer, and cultivated the moral courage to say "No" to their enticements to drink, to gamble, and to other vices. Eager for Christian work, he crossed the Channel, and became a city missionary in Manchester. It was the first time he had seen vice in an open form, and it made his heart sink. It was strange, it was horrible, and he prayed for another sphere of One could see in his beautiful face that not a line of it had ever been distorted by vicious indulgence. That was finely illustrated in one of his visits to France. He lost his purse, probably some pickpocket took advantage of his freedom from suspicion. All his money was gone. He went back to the hotel, told his host what had happened, and said, "If you will lend me enough money to get home I will leave my watch as security for repayment." His host said, "I will let you have what money you want, but keep your watch; I can trust that face." His face was the mirror of his soul; his strength was as the strength of ten, because his heart was pure. As a pastor he won the heart of old and young by the grace of his hips, by the genius of his mind, by the helpfulness of his life. He had no worn-out creed to defend; his heart overflowed in his

ministry of God's grace. His life was so rich, his powers so luxuriant, that in the pulpit he had to hold himself in. It was on the platform that one saw the fulness and buoyancy of his soul. Advocating civil and religious liberty, promoting Christian enterprise, enforcing political duty, he gave free play to his fervent heart and his eloquent tongue, elevating the subject to the higher levels of Christian thought. That old church had been honoured with two rare men in days past. Both of them served it for over 20 years. Dr. Doddridge was a minister of world-wide fame, and in his own special work Dr. Arnold was not a whit behind him.

#### As A TEACHER.

But Thomas Arnold would be best remembered by posterity as a teacher of deaf mutes. For fifteen years, while he was pastor of that Church, he laboured at that two-fold task. Either of them was enough to fill the hands of an ordinary man. The Church suffered little by his work in the schools, and the schools suffered as little by his work in the Church. The well-spring of his great heart ran over with pitying love for the children of a soundless world. He carried their sorrows as Christ carried ours; struggled with their difficulties as if they were his, and with strange skill he lent them his faculties till they could use their own. He was one of the first teachers in England to rely solely on the oral method of teaching. The first deaf mute he ever saw he tried to help. A boy came to Grace Hill to learn a trade, and lodged with Mr. Arnold's brother. Mr. Arnold learned the sign language that he might talk with his afflicted companion. He saw that the boy could not always express his thoughts on his fingers, and he was labouring for some outlet for his ideas.

Mr. Arnold, by the wisdom of God in him, saw at once where the difficulty lay, and at once his fertile mind suggested ways of helping that boy to express his thoughts. He said himself that it was then he was baptised to be a teacher of his fellows, though he did not know it until years afterwards. In 1886 Mr. Cooper went with Mr. Arnold for a holiday in Italy, and spent five weeks in close fellowship with him. In Paris, where they first stayed, the first place they visited was a deaf mute institution. That was always first in his thoughts. The next place was a second-hand bookshop, and, as a man hunting for gold, for hours he was hunting the shelves for a book which he thought might be there, and when he could not find it he was as distressed as if he had lost some precious thing. In the afternoon he went back to continue his search for this book on deaf mute education, and at last he found it, and, continued Mr. Cooper, "I can see him now bringing it home through the streets as joyful as if he had got a fortune." Talking with him on the tireless patience Institute. In alking with him on the meass particle needed in his work, Mr. Arnold said "Yes, before I settled down with complete satisfaction I had to crucify myself." Mark that. Mr. Cooper thought that that was what was meant by dying in the Lord. Mr. Arnold had crucified himself, and that made him a blessed man, made him a blessing. Look at him in his early manhood, offered the mastership of an institution with £500 a year, a rare attraction to a young man. Much as he loved the work, he refused the offer, because he could not honestly teach the Church Catechism. Men tried to overcome his scruples, and said "Oh, others do it. You can teach

others, though you do not believe it yourself." He said "No. I must be loyal to my conscience and loyal to my Master. I do not believe that Catechism is true, and I won't teach it." And he lost his situation. Night and day, year after year, he read and thought, travelled and enquired, examined and compared, that he might do better work, and after he was seventy years old learned the Spanish language that he might get what the Spaniards had written on his subject. The wrinkles on his brow were not the ruts of time, they were the seed furrows of thought. He studied the anatomy and physiology of the organs of speech and hearing, mastered them, saw nerves and muscles given for the purpose of speech, knew that the deaf and dumb were not taught to use them, found that an important region of the brain was not employed in the higher uses in-tended by God. He then reasoned that as nature had provided the organs of speech, the least we could do was to give the possession of them, so far as their defects would allow, and that was the discovery of a new fact and a new principle, and was the first time that convincing argument had ever been used in defence of oral teaching. Thomas Arnold had been aptly compared to Dr. Arnold, of Rugby. They were alike in their carefulness of life, in their exceptional gifts as instructors of men, in the reverent love they won from their pupils. Thomas Arnold had twenty pupils under his care. They came to him walking in the silence of the grave. He set their imprisoned tongues loose, and sent them home to tell the wonderful story themselves. One lad was sent him by a father who had never heard his boy utter an intelligible sound. One day the father went to visit him, and the boy met his father, held out his hand, and and the boy met his father, held out his hand, and said "Well, father, how are you?" and the father, overcome with wonder and with joy, burst into tears. That was the work God enabled him to do. Twenty times he repeated that which seemed more like a miracle than the result of human skill.

#### As an Author.

But Thomas Arnold did more than that, and his name and his fame would live as an author. His unselfish life was all on a piece. It was like his Master's garment, woven without seam from the top throughout. His ambition to be an author was a gracious desire to multiply his gift of God and help others to teach it. When he began to teach at Doncaster his work was specially difficult, for there were no books, no lectures, that treated the subject from an educational point of view. It was that difficulty that made him resolve that if God spared him he would write the subject up, and make it easier for others than it had been for himseff. To carry out that he made himself master of the history and philosophy of oral teaching. Rare powers were needed for that. His books were not written trippingly off the pen; they were forged in his own burning heart. They required a philosophical mind, untiring research, clearness of style, fulness of illustration, and God had given him them all, and nobly he used them. If he had not made oral teaching easy, as, perhaps, it never could be, he had removed many difficulties. If he could have done more he world. He could not have done what he did for worldly fame, for those books of his appealed only to the few; only the few could appreciate them. He did not work

for gain, for after all his teaching and preaching he was too poor to publish the book he had written, and the late Pickering Phipps generously helped him to pay the cost of printing his works. It was but a few weeks ago that he became quite animated as he paced his room and told Mr. Cooper that he had got a clue to some fresh facts which he hoped to work out into a theory, for helping not only the deaf and dumb, but the deaf and bind. How like Christ it was. Like Him in another way. When he finished his last book he said "That has drained the life out of me," and so it proved. With the toil of seventy years he was at his desk from early morning till late at night, with his mind at the extremest tension. With his splendid constitution he might have lived long years yet had he taken his ease, but in this toil in his old age he was crucifying himself for the wellbeing of others. Did they want a modern proof of the truth of God's word and the Gospel of Jesus Christ? Mr. Cooper pointed them to Thomas Arnold. The world could not produce such a man. He could not be understood apart from the Gospel of Jesus Christ, from the sanctifying power of the Holy Spirit. He had to criticise and to oppose the work of others, but there was not an un-Christian word nor an un-Christian hint in anything that he wrote. He was loyal to duty, and he loved God so intelligently that he loved man, and helped those first who most needed his help. They thanked God that they had known such a man, and that they might meet him again in the perfect life. He left no dying speech. They needed none. Another voice had spoken for him meeded none. Another voice had spoken for him "Blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, for their works follow them." He tived by the faith of the Son of God, "who loveth us and gave Himself for us." To Him Thomas Arnold gave himself without reserve, and, as was fitting, he was borne to his grave with a crown of Glory on his hoary head. "He now," said Mr. Cooper, in concluding, "sings the song of Moses and the Lamb. Sing, beloved brother, for thou hast made many sing on earth; sing, for thou hast beaten the music out of thine own brave heart; sing, for thou hast washed thy robes and made them white in the blood of the Lamb."-The closing hymn was "Vital Spark, whose Heavenly Flame," and at the conclusion of the service the "Dead March" in "Saul" was most impressively played by the organist, the congregation upstanding. In the evening there was another large congrega-tion, and the Rev. J. J. Cooper delivered a power-ful and impressive sermon having reference to Mr. Arnold's future existence. Taking as his text 1st Corinthians xv., 35, "How are the dead raised up? and with what body do they come?" Mr. Cooper said that although after death the soul and the body were separated, yet the spirit dwelt for ever in a progres-sive sphere, wherein Mr. Arnold's most favourite work and occupation was likely to be continued, enjoyed, and developed. Death was only a separation of the mortal and spiritual, and in the unseen world his powers must find fuller and more complete em-ploy. The solo, "The Redeemed of the Lord Shall Return," was admirably rendered by the Choir, under the leadership of Mr. H. L. Snedker. All the hymns were of an appropriate character, and the service, which was of an impressive nature, concluded with the hymn, "My faith looks up to Thee."

#### SERVICE IN DODDRIDGE MEMORIAL CHURCH.

A special service was also held at Doddridge Memorial Church on Sunday evening. The preacher was Mr. Henry Cooper, a gentleman who was closely associated with the revered pastor at Castle Hili for 35 years. The pulpit was draped, and the service was most impressive and appropriate. Mr. Cooper took as his text the well-known words from 2nd Timothy, iv., 7th and 8th verses. The preacher said they all agreed with what their Pastor (the Rev. J. J. Cooper) said that morning, that they had no desire to indulge in excessive eulogy on the friend whom they laid to rest the other day, but that it was right that the lessons of his life and character should not be lost. It was in the year 1859 that coming to Northampton from the country with great expectations, that he (the speaker) found his way to Doddridge, and there heard for the first time the powerful preaching of Thomas Arnold. His recollection of the old chapel at Doddridge was that of a Sunday evening when the place was filled to overflowing. Seats were imported in the aisles, and yet at the open doors of the chapel there would be scores standing to catch the eloquent words of that comparatively young man standing in the pulpit in which Doddridge preached his sermons. His hair and whiskers, which they had known of later years to be snowy white, were nearly block. His powerful preaching accounted for the great stir which was made in the place. He did not know anything concerning the old Church before he came to Northampton, except that it was dwindling away from many causes. The Church had been with-out a minister for nearly two years, whilst originally it had but a handful of members. There was very little life in it, and the organisations were of the most limited character, and were carried on by a mere handful of men and women, who were scarcely in touch with the Church at all. This was the state of the Church when there came this man sent by God, Thomas Arno'd. His next recollection was in the year 1862, when Mr. Arnold began his memorable series of sermons through the Old Testament, and he remembered they set double rows of seats in each aisle. He was so strong, so useful, so consistent, so earnest, and if they could search into the inner rays of his history they would discover in the weak moments of his life he had had strength and had been moments of his life such as they had considered that night. A congregation of 400 or 500 people during half a lifetime every week sat to listen to him, and but for Mr. Arnold, how many men and women would have been worse off, and how many people would have lost the inspiration to fight the force of evil in the town? His last words to him a few days before he died were concerning their Church at St. James'-end. He turned his head from his nillow. James'-end. He turned his head from his pillow, and looked at him, saying "God's hand has been in that work ever since it has begun. I am certain that in the future, if the men be true, the work will go on." After the sermon the choir rendered "Vital Spark," whilst at the conclusion of the service the organist played the "Dead March."

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# a Gank: Holiday Ramble

IN NORTH-NORTHAMPTONSHIRE.

ARLY in August of last year—a delightful summer day—a party of Northampton friends made a long-contemplated visit to Barnwell and Fotheringhay; two places which must be ever full of charm to lovers of the quietly picturesque, independent of their great historical and antiquarian interest. Arriving at Barnwell St. Andrews while the day was yet young, we at once made our way to the church, passing en route a quaint old-fashioned cottage of which I secured a hasty sketch. The first glance at the church is sufficient to show that it is well worth inspection, the graceful spire and highly decorated tower-windows at once claiming attention. The main portion of the building is early English in character, but insertions of later date are to be seen in various parts. The interior has recently been well restored, and a new organ chamber added on the north side of the chancel. The following brief description, taken from the MS. History of Barnwell, by John Cole, (now in the possession of Mr. T. J. George, of the Northampton Public Library) will probably be read with interest:-

"The church consists of an early English tower and spire, nave, north and south aisles, chancel, and two porches. The windows of the tower are much ornamented. They are of two lights, trefoil headed, divided by a grooved pillar, having a serrated moulding. The head is filled up with a quatrefoil, enclosed in a similar ornament. The toothed moulding occurs in the head, as also the serrated pattern. The inner door of the south porch is beautifully enriched with mouldings of the toothed ornament in a double series. The north porch is used as a vestry. The mouldings of the door are composed of the ball-flower and expanded leaves; it has a moulded tablet. The south door of the chancel has a circular-headed, depressed arch with

cylindrical pillars. The north door (not the porch) has a bold strongly-recessed arch, with dripstone rising from carved heads. The capitals of the pillars are large and composed of foliage, originating from the mouth of a large head in the central division of the two columns, which are connected by the same ornament. The keystone of the arch represents a monstrous baboon-shaped head, holding his bent legs by a sort of claw. The perpendicular windows of the chancel are fine, having remains of stained glass. A window on the north side, whose head is filled up with a catherine-wheel of stained glass, is pleasingly effective. The very large east window is perpendicular, the lower portion filled up with good masonry. Several of the corbel heads, particularly those on the south side, are of the most hideous form that can be well imagined, but well wrought; others are curious in their details. Much of the exterior is shrouded in ivy.

"The interior is kept in a state of commendable neatness, and contains many interesting architectural features. The aisles are divided from the nave by three pointed arches supported by clustered columns. An arch of larger span separates nave from chancel, this arch rising from a series of three short cylindrical columns, with bold capitals and mouldings. The clerestory windows are of two lights, trefoil headed. The south inner door of the chancel, and the northern one, opening into the vestry, are singularly but effectively composed of the bell windows of the second story of the demolished church of Barnwell All Saints. On the south side of the chancel are sedilia of perpendicular character, ogee headed and the arch crocketted, having groined roofs. In one of the south windows of the chancel are portions of painted glass representing ecclesiastics with mitres."\*

This manuscript history of Barnwell contains a number of clever sketches, in pencil and water-colour, of the church and other buildings, such as the Latham hospital, the castle, and schools.

Amongst other interesting features of the interior may be mentioned a curious canopied niche on a pillar near the pulpit, the purpose of which it is difficult to conjecture. At the east end of the north aisle is an early reredos, consisting of three ogee headed arches, with crockets and finials. The stonework between the pillars has been recently pierced to admit light and air to the new organ chamber, where there is a portion of a squint or hagioscope, which has been partially obscured by the east wall of the new building, in which has been inserted a small window of two lights that formerly belonged to the demolished church of Barnwell All

Several alterations from the above description were made during the restoration.

Saints, and which for many years lay in the rectory garden. Near the chancel arch, opening from the south aisle, is a small door of rude workmanship which formerly gave entrance to the rood loft, while in the adjoining aisle are some fragments of the stone stairs leading thereto. At the east end of this aisle are some fragments of an altar-piece of perpendicular character, brought from the ruined church of All Saints, the centre being filled by a small window, and in the south wall a piscina and a "leper" window. Many of the windows are filled with modern stained glass, and the whole of the seats, etc., are modern also. The pulpit is old, and shows some very fair Jacobean carving. The church is 77ft. 5in. in length and 42ft. 2in. wide.

Of the monuments, by far the most interesting is that of "Parson Latham," now in the organ chamber. As this deserves fuller mention I append a description taken from Bridges' Northamptonshire, vol. ii. p. 394:— "A monument of Raunds stone painted: at the top are these Arms, Or, on a chief indented azure three roundlets gules, Crest, An Eagle standing on a cradle Or, therein a Child proper. Under an arch in the wall, is painted the busto \* of a divine in his habit, holding in his hands a book on a table before him. On the freeze below is inscribed, Mors te omni loco expectat, tu ergo illam omni expecta. And on a black marble tablet, between the arms and busto, this inscription:

HEER LYETH THE BODY OF NICHOLAS LATHAM BORNE IN BRIGSTOCK GRETE PARK
BRING THE SONNE OF JOHN LATHAM GENTL.
KERPER OF THE SAID PARKE, WHICH NICHO-

WAS PARSON OF THIS CHURCH ONLIR BY THE SPACE OF FIFTIE & ONE YEARES HAVING NOE OTHER DIGNITIE OR LANDS OR GOODS LEFT HIM BY HIS AUNCESTORS DURING WHICH TIME HE DILIGENTLIR FEDD HIS FLOCK W<sup>TH</sup> SPIRITUAL & BODILY FOOD. HEE BUILDED 2 HOSPITALS, ONE IN BARNEWELL FOR 14 POORE PROPIE & ONE IN OUNDLE FOR 18 POORE WIDDOWES. HEE FOUNDED 5 FERE SCHOOLES FOR YONGE CHILDREN, ONE IN BARNWELL, ONE IN OUNDLE, ONE IN HEMINGTON, ONE IN WEEKLIE, & ONE IN BRIGSTOCK, & GAVE MANIOTHEE CHARITABLE GIFTS, AS CHARITABLE EXHIBITION

TO 2 SCHOLLERS IN CAMBRIDGE, REPAYE OF BRIDGES AND HIGHWAYES, RELIEF TO

<sup>\*</sup> The bust has now been relieved of the paint.

SUCH

AS HAVE LOSSES, & YEARLIE CLOTHING TO
45 POORE CHILDREN. ALL WHICH DOE AMOUNT
TO THE

VALEW OF THREE HUNDRED POUNDS BY THE YEAR FOR EVER. WHEN HE WAS 45 YEARS OF AGE HE MARRIED MARIE FOSTER THE DAUGHTER OF HEWRIE FOSTER OF BURWAST [Burwash] IN SUSSEX YEOMAN BY WHOME HE HAD OME SOMME WHICH DIRD AN INFANT. THIS WORTH PASTOR DEPARTED THIS LIFE THE 4 DAYE OF AUGUST IN THE YEAR OF HIS AGE 72. ANNO DOMINIT 1620.

This inscription has been replaced by one in modern spelling.

On the south wall of the chancel is a small brass bearing the inscription:—"Here lyeth John Orton, first warden of Parson Latham's Hospitall; who dyed the 25th day of July, 1607, in the year of his age 101." Another brass is engraved with figures of a man and woman, in the habit of the times, praying at a desk; behind the man are four sons, and behind the woman four daughters, also praying. This is in memory of Christopher Freeman, who died on the 12th of December, 1610, aged 51 years.

The font is octagonal, the sides bearing arches enriched by crockets and finials, the style being similar to that of the reredos in the north aisle. The register dates from 1558.

Returning to the churchyard, I found to the north of the church two ancient stone coffin-lids, one having on it a fine floriated cross and the other decorated with scroll-work much defaced. For some unknown reason these are placed over the graves of Richard Boultbee, late rector of Barnwell, and Rosalind his wife, who died respectively on April 8 and August 23, 1874. These interesting stones, I presume, are memorials of some religious foundation which once existed at Barnwell.

Glancing over the exterior of the church one immediately notices in the second stage of the tower, on the south side, a round window of very pleasing design, the ornamentation being similar to that of the belfry windows above. It is strange that John Cole should have made no mention of so characteristic a feature. The church is to a great extent covered with ivy, which certainly adds to its picturesque appearance. The entrance to the rectory garden is through a gothic doorway of geometrical design, on either side of which are one or two small windows of similar character. From the

churchyard a pleasant pathway, delightfully shaded by numerous trees, leads over a bridge of a single arch to the precincts of the castle, which is situated in the garden belonging to the fine old house occupied by the courteous agent to the duke of Buccleuch, from whom the key of the entrance gate of the castle is readily obtained.

Standing solitary and majestic on a mound of emerald turf, and surrounded by a trimly-kept garden and luxuriant foliage, the castle makes a goodly picture. Bridges, the old county historian speaking of Barnwell says: "In the reign of Hen, I. a castle was built here by Reginald le Moine, the remains of which now standing are four round bastions, a great gateway to the south-east, a small door on the west. with doors into the bastions, and door-cases still intire. The walls. which are about three feet thick, are yet subsisting, except on the western side, the middle part of which is open. Lord Chief Baron Montague resided here about thirty-five years ago [1701]: since that time it hath been in a great measure demolished. On the Castle-hill, where the out-houses were supposed to have stood, is a dwelling house or two, in one of which Mr. Hunt lives, Rector of It is situated high, and overlooks the country Barnwell-All-Saints. to the north-west. At the foot of Castle-hill is a water, arising from adjacent springs."

Apropos to Reginald le Moine and the castle I may mention a curious little pamphlet of ten pages, printed by Wilkin, of Oundle, and entitled Black Berengarius; a Legend of Barnwell Castle. In this strange story of love and jealousy the chief actors are Reginald le Moigne and his two sons, Berengarius and Wintner, and the scene is at Barnwell, which according to the tale almost rivalled in marvels the celebrated castle of Otranto.

An engraving of this still imposing ruin was published by Samuel and Nathaniel Buck in 1729. There is little apparent change in the fabric of the castle since that time, except that the opening shown in the western wall has been built up. The space inclosed by the walls is now an orchard, and would make, I should fancy, a very enjoyable place for a picnic on a hot summer's day. Some of the bastions contain small chambers still entire, having vaulted roofs, and lighted by narrow loopholes widely splayed to the interior. The principal entrance is flanked by a tower similar to those at the angles. The masonry is in remarkably good preservation and the work as sharp as if of recent date. The accompanying plate is a reduced facsimile of the view above-mentioned.

A stone staircase within the quadrangle leads to the top of the walls, whence, from amidst a luxuriant growth of greenery, a wide

expanse of country may be viewed. Visitors making their way to this elevated outlook will note there many varieties of wild flowers, ferns, and lichens.

Time, however, bids us hasten our departure, so making a hurried tour of the village, I note, near the entrance to the churchyard, the girl's school erected at the cost of William Bigley, a native of Barnwell, who, "as ancient legends tell," started from the village in early life a needy adventurer, and having amassed a considerable fortune left funds for the erection and endowment of a girl's school in his native place.

A little further on is the Latham hospital, one of parson Latham's munificent gifts. A Tudor door gives entrance to the courtyard, round which the dwellings are arranged. The above-mentioned door has a triangular pediment, and bears the date 1601 and the words "Cast thy bread uppon the waters." Rebuilt in 1876, largely at the expense of the duke of Buccleuch, who contributed £1200.

The free school for boys, founded by Nicholas Latham, has been superseded by a new school for both boys and girls, built by the duke of Buccleuch at a cost of about £2000, the old school now being used as a cottage.

At Barnwell All Saints' only the chancel of the church remains and now serves as a mortuary chapel. It contains many monuments of the Montague family.

Leaving Barnwell about 1.30 we proceeded to Oundle by train and thence walked, by way of Cotterstock and Tansor, to Fotheringhay. One object of our visit here was to witness a series of tableaux vivants illustrating the life of Mary Queen of Scots, produced in commemoration of the three hundredth anniversary of her execution. A large barn adjacent to the castle hill had been fitted up for the purpose, and a numerous company assembled to witness this interesting display, the scenes depicted being as under:—

- 1 Garden of French Convent, A.D. 1557: Mary Queen of Scots and four noble maidens.
- 2 Court of France, April 24, 1558: Marriage of Mary and the Dauphin.
- 3 Palace at Holyrood: Queen Mary disturbed at supper; Rizzio's murder, March 9th, 1566.
- 4 Lochleven Castle: Abdication of Queen Mary, July 24, 1567.
- 5 Fotheringhay Castle: Mary going to her trial, October 14, 1586.
- 6 Fotheringhay Castle: The last New Year's Eve, December 31, 1586.
- 7 Fotheringhay Castle: Queen Mary pledging her attendants, February 7, 1587.
- 8 Fotheringhay Castle: The great Hall—the Scaffold, February 8, 1587.
- 9 Robert Scarlett, the famous old sexton of Peterborough Cathedral.

Each tableau was shown in two positions, and the whole were greatly applauded. In the intervals of the representation "Cuthbert Bede" gave one or two explanatory readings from his recently-published work, entitled Fotheringhay and Mary Queen of Scots.

This important episode ended we were at liberty to look about us. Of the castle there are positively no remains, unless a shapeless mass of masonry near the river side can be so called. But one may sit and dream on the mound where stood the stately keep, built in the form of a fetterlock, and there even now the emblematic thistle grows, a living link between to-day and the tragedy of long ago. Presently turning our steps towards the church, we paused for a moment to admire the stately fragment known as the New Inn, and ere long stood beneath the lofty roof of the spacious building erected by the dukes of York. The general character of the architecture of the church is perpendicular, some exceptions occurring in the mouldings and piers, probably caused by the present church being copied from the choir built by Edmund of Langley, in the latter half of the fourteenth century.

The present church consists of nave and aisles, with a square tower and octagonal lantern, and a large north porch with an upper chamber. Pinnacles surmount the buttresses along the aisles, and flying buttresses on either side support the clerestory. The appearance of the church from the exterior is by no means pleasing, owing to its want of length. The octagonal lantern surmounting the tower is, however, sufficiently graceful.

There are several ancient stones in the church which mark the graves of ecclesiastics and others, but the brasses which once represented their effigies have long since disappeared. The pulpit is original and elaborately carved. Some of the stalls formerly in the chancel are now in the neighbouring churches of Hemington and Tansor, and are decorated with the rose, the fetterlock, and a knot. On either side of the communion table are monuments erected by Queen Elizabeth to her ancestors, the dukes of York, originally buried in the collegiate church, and removed hither by her order. They are heavy, tasteless erections, ornamented with the falcon and fetterlock. That on the south side has within a border of characteristic Elizabethan ornament, a shield bearing France and England quarterly, with a label of five points, for Edward duke of York, who was killed at Agincourt; while that on the north, an exact counterpart of the other, has France and England quarterly, with a label of five points, impaling a saltire, surmounted by a ducal coronet, for

Richard duke of York, who was killed at Wakefield. Over each of these monuments is a wooden tablet, the one on the south reading:—

"Edward Duke of York was slain at the Battle of Agincourt in the 3rd year of Henry 5th, 1415. These monuments were made in the Year of our Lord 1575."

On the other is:-

"Richard Plantagenet, Duke of York, Nephew to Edward, Duke of York, and Father to King Edward 4th, was slain at Wakefield, in the 37th Year of Henry 6th, 1459; and lies buried here with Cecily his Wife. Cecily Duchess of York, Daughter to Ralph Neville first Earl of Westmorland."

A lofty arch at the west end of the nave opens into the tower, within which is the font. The bason is octagonal, adorned with grotesque heads and foliage within gothic compartments; this is supported by a short octagonal pillar and elevated upon two steps. The dome under the tower is decorated with elegant fan-tracery. The roof is original, ornamented at the intersection of the timbers with carved foliage.

The fullest and most interesting account of Fotheringhay generally is that of "Cuthbert Bede," in his Fotheringhay and Mary Queen of Scots, published by Mr. A. King, Oundle, 1886, by whose permission the engraving of Fotheringhay is given.

Northampton.

F. A. TOLE.



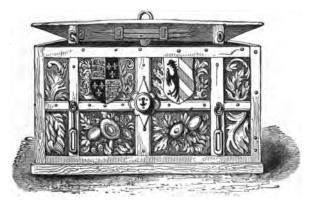
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MONUMENT TO LADY OXENDEN IN ROCKINGHAM CHURCH.

# Rockingham Castle.

JT is supposed that Rockingham was the site of a Saxon Burh. Many of the Burhs which dotted every part of England were taken possession of by William the Norman when he came to England, and it was the lot of Rockingham, being connected with a forest, to be at once appropriated by the Conqueror. It was a capital hunting box and the active William valued it accordingly. As we learn from Mr. C. Wise's excellent history of Rockingham (Rockingham Castle and the Watsons, "N. N. & Q.," vol. iv. pp. 241 et seq.), although there is no record of William visiting Rockingham, works must speedily have been commenced



there, for thirty years after the Conquest the castle was selected as a fitting place for holding a great council of the realm to discuss really whether the recognition of Urban by Anselm was consistent with fidelity to the crown of England. King John who had a partiality for hunting went to Rockingham at least on fourteen different occasions, for that is the number of his recorded visits—the first in 1204 and the last in 1216. One of the treasured possessions of the Castle is a remarkable trunk of the time of King John. It is of iron, heavily rivetted and possessing many hinges and staples and catches for the safety of its contents. Near it in the hall of the castle is preserved another chest of later date, fifteenth century, finely painted in panels with flowers and foliage, and two

shields, one with the arms of England (lions and fleurs des luce) of that period, and the other with the arms of the great trading city of Nuremburg. The accompanying illustrations of these chests are from drawings by the Rev. C. H. Hartshorne.

Much information respecting King John and his court at Rockingham is to be found in volume twenty-two of the *Archæologia* (pp. 139, 145, 146, 148, 149, 150, 157 and 159). In volume three of the same work (p. 81) is "An Account of an Allowance made to the Sheriff of Northamptonshire for money delivered to the King's Vine Dresser at Rockingham," by the Hon. Daines Barrington.

There exists a curious MS. account-book of receipts and expenditure, with the entries in the handwriting of Elizabeth Wentworth, niece of the celebrated Earl of Strafford executed on May 12th, 1641. It is dated "Rockingham Feb. ye 10th. 1656"; and is signed "Betty Wentworth" and "Eliza Wentworth." It contains many interesting items relative to the prices of articles in general use in the middle of the seventeenth century, such as

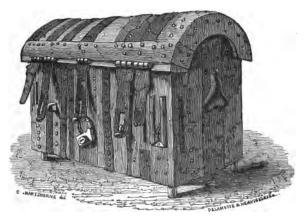
,,,, ,						
I came to Rockingham this last time ye 26 of August 1657.						
My mother left London with us all Aug. ye 23rd, 1658.		_				
I went from Rockingham to London with my brother Tom, Au	7. 3	78 2	9 :			
returned to Rock: againe ye 80th Oct. with my La: Clair.						
My Lady Rockingham and I went towards London, May ye 28th, 1						
I came up to London with my young Lady Kinsmill, Dec. ye 19th, my Aunt Strafford.	, 16	61,	to			
I left London to come into Ireland July ye 27th, 1664, and landed at						
Dublin ye 8th of August following.	£	8.	d.			
Feb. 20, 1655. Received of my Mother	5	0	0			
April 22. 1656. Received of my La Rock: by my Mother's						
appointment	ı	17	10			
Septr. ye 2, receaved of my Lady Rockingham in full of my						
quarters allowans ending ye 29th of this month, 1658, the						
sum of	5	3	6			
March 29, 1659. Received of my Lady Stafford ye summe of	5	0	0			
Sept. 3, 1660. Received of Anthony Cooper by my Father's						
appointment	5	0	0			
Disbursements seince ye 20th Febr: 1655.						
To ye worke-men when I laid the foundation stone of the house	0	2	0			
Lost at Cards	0	5	2			
for flowered luttstring for a Gound	4	0	0			
A token for my Valentine	0	5	0			
A box to put in	0	1	6			
At my cozen Nell's christening	1	0	0			
to ye chairmen for carrying me to church	0	5	0			
to ye lame souldiers	0	1	0			
for an Alminack	0	0	2			
to ye Morris dancers when ye K. was procla: [Charles II.]	0	2	6			
to ye maids for their Garland	0	1	6			
for patches	0	0	6			
for bindsing a book	0	2	6			

to my La: Ara. W. at Walingford House	0	3	6
for Cole money	0	1	0
to ye man yt. carried me to ye show	0	2	6
seeing a play	0	2	6
half a pinte of water for my fasce	0	4	0
for Spring Garden Beef	0	1	0
lost at tables	0	3	0
for my cozen Hazlewood's men	0	3	0
for searching Jane Hazlewood's Will	0	1	6
seeing the popet play	0	0	6
for a right of city ientillwoman	0	5	6
for a ballett	0	0	1
A vizard mask	0	8	0
n			

Besides ye sumes mentioned in this Booke to be reed, these sumes following have been, and must be paid to my vie

To ye Frenchwoman	14 15	0
to ye taylor	44 0	0
to ye shoomaker	3 19	6
to Gandon for lase	10 0	0
for 5 yds. pinke taby	about 2 10	0
to ye seamstres	0 16	0
for silke stoke stokeens	1 6	0
for a lased hankerchiefe	14 0	0

Lady Rockingham, mentioned above, was probably Anne, daughter of Earl Strafford.



In Rockingham church there exists a monument to Sir Edward Watson and his wife Ann, the daughter of Kenelm Digby of Stoke Dry. Sir Edward was knighted in May, 1603, and died in 1616. The effigies on this tomb were perfect in the time of Bridges, who thus describes the monument:—" In the burial place, on the north side of the chancel, on an altar tomb are the marble statues of a man in armour, and of his wife lying by him, in the dress of the times, their hands

raised in the gesture of prayer. In bass relief, on different marble compartments, are in one the figures of a youth in armour, a sister, and two young boys; in the other five daughters, habited according to the times. Above these are three distinct pieces of stone-work, in the first of which are, Watson, On a Cheveron engrailed between three martlets as many crescents; in the second, On a Cheveron engrailed three crescents between as many martlets, impaling, Mountagu, within a bordure engrailed three lozenges in fess: in the third, On a cheveron engrailed three crescents between as many martlets, impaling, a fleur de lis." Bridges, however, ascribes the monument to the wrong Edward Watson, the father instead of the son.\*

The tomb was subsequently taken down, and after lying in pieces for many years in the north chancel aisle, and forming a step to go up a ladder to ring the bell, was reverently put together again about 1850 by the Rev. H. J. Bigge. The tomb was restored, says Mr. Albert Hartshorne in his "Recumbent Monumental Effigies in Northamptonshire," and the effigies were removed to their present position in the new Watson aisle, in 1868. The effigies are now "so disfigured that their detail are hardly decipherable, but sufficient remains to show that they were originally precisely like the effigies of the Chauncy family at Edgecott, and must be from the hand of the same sculptor."

An interesting event associated with Rockingham castle was a presentation to Captain the Hon George Watson by the Kettering Troop of the Northamptonshire Yeomanry. The handsome testimonial was "an elegant Silver Vase, richly gilded, of antique shape, capable of containing one gallon, and ornamented with the following appropriate devices:—On the cover is Britannia holding an olive branch; within are the names of the troop; the border of the cup festooned with the vine; the handles of oak branches, leaves, and acorns, supported by Arabian horses' heads; in front, a Cornet of Yeomanry, bearing a standard, in full charge, in medallion, surrounded by military trophies." Such was the description given by the Northampton Mercury a week after the presentation, which took place "at the usual place of exercise" on January 9th, 1808. On the cup was the following long inscription: "This Cup, a small tribute, from Members of the Kettering Troop of Northamptonshire Yeomanry, to their noble and worthy Captain, The Hon. George Watson, as a testimony of their high respect and esteem, and for the very handsome and usually liberal treatment they have ever experienced since their first enrolment; and more particularly to shew, that in the politics of the day, and at a crisis like the present, he has never lost sight of the

Mr. Wise suggests that this monument is probably composed of the remains
of two monuments. See Rockingham Castle and the Watsons, p. 46.

cause they have been so long engaged in. An attachment so congenial and in unison with the feelings of the troop, and which is peculiarly manifest, in the sentiment so nobly given by him on the celebration by the troop of our beloved Sovereign's last natal day, that, for posterity's sake, it is here thought worthy of being recorded in letters of gold:—'Our good old King, the best of Kings, and the best of Constitutions!'—with three times three cheers." "This beautiful cup" said the Northampton Mercury, "may be regarded as a model of antiquity," whatever that may mean. The presentation was made by Lieutenant Palmer: and Captain Watson, "on receiving the cup, conveyed it to the carriage of Lady Sondes, who, with her amiable family were conducted to the ground by an escort of the troop." Then Captain Watson replied and his speech was received with "the highest impulse of affectionate applause."

Sir Richard de Capell Broke had privately printed, by Dash of Kettering, a number of interesting documents relating to Rockingham forest. One of these printed collections—that in the possession of Mr. John Taylor, Northampton—lies before me. It has a written title as follows:—

Copies of grants, claims, & other ancient documents, relating to the Forest of Rockingham in the County of Northampton, made by the late Sir Richard de Capell Broke, Bart., of Oakley Hall, a Verderer of the Forest; collected from searches at the Record Office in the Tower, the Rolls Chapel, and from other sources. Presented to the Archdeacon Bonney by Sir Arthur de Capell Broke, Bart., one of the Proprietors of the Forest at the time of its disafforestation.

I quote the following:-

#### JAMES REX.

- Certaine auncyente Lawes and ordinances of the Forest commanded by His Majesty to be published in the Parishe Churches within the Baylywick of Rockingham and neare and adjoining unto the Borders and confines of the same.
- 1st. Noe man my chase or kill the Kings Deer and Game lyinge and feedinge within the Purlieues adjoininge to the said Baylywick except he have Freehold Lands to the Yearly value of xL shillings within the said Purlieues.
- 2. Every Purlieu Man muste begin his chase in his own Purlieu.
- No Purlieu Man may hunt his Purlieues with any more company than his household Servants.
- 4. Hee must not use anie manner of Forestallinge with Quick Haye or with Dead Haye, neither Gun Crossbow nor any other Engine to take or kill the Deer withall but only chasing with his Dogge.
- He must not hunt his Purlieues in the night tyme nor on the Sundaye nor in the Fence month nor oftener than three days in the week.
- He must not hunt his Purlieu 40 days before the Kings General Hunting nor 40 days after.

- He must not hunt his Purlieus when that the Forester is to serve any warrant near unto the borders of the Purlieus having notice given him thereof before.
- He must repeal and call back his Dogge before they enter into the Forest neither may he pursue them into the Forest except they do first fasten upon the Deer and that the Deer do draw his Dogge into the Forest.

9. He may not hunt nor kill any unseasonable Deer.

To our Trustie and welbeloved Sr. Edward Mountacute Sr. Christopher Hatton Sr. Edward Watson Sr. Thomas Brooke and Sr. Thomas Tresham Knight and to every of them.

By a warrant "Given at our Court at Wanested this 21st of June, 1610," Sir Edward Mountacute and the rest of them were ordered to cause the above "to be published in every Parish Church within our said Baylywick and near adjoining to the borders and confines," to the end "that all Men from henceforth may by our gracious warning, forbear their disorderly course of hunting within the Purlieus and near the borders and Confines of our said Bayliwick or else be and remain hereafter inexcusable, and if any shall out of an obstinate and undutiful humour continue their unlawful manner of hunting in and near the place aforesaid that You fail not to punish them by imprisonment or otherwise as by the Laws and ordinance of the Forest is in that case made and provided." Another authority of the same date addressed to the same persons apparently abolished habeas corpus for forest poachers. Search was to be made for "evil disposed persons towards our Deere and Game of our Forest of Rockingham," and "all such as You shall find to doe hurt to our Deer or Game within the said Baylywick with Greyhounds or any kinde of Doggs or by using of any such Engines [Bows, Crossbows, Buckstalls, Deerhayes] you shall commit them to Prison there to remain until our pleasure therein shall be fully known."

The Hon. Lewis Watson, the first Baron Sondes, married Grace Pelham, niece of the Duke of Newcastle. A portrait of this lady hangs in the gallery at Rockingham. She was a woman "of considerable intellectual power." In 1753, shortly after her marriage, appeared the following:

The Carnation. To the Honourable Miss Grace Pelham. A Poem upon her Marriage to the Honourable Lewis Watson, Esq.

To Thee fair Excellence! I fly, And in thy Bosom beg to die!

The Carnation.

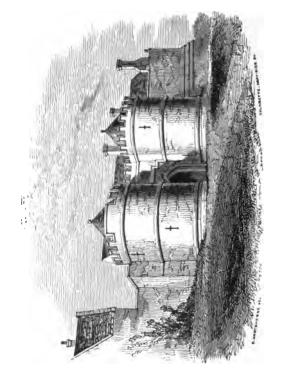
Telle, aimable en son air, mais humble dans son Style, Doit éclater sans pompe une élegante Idylle. Boileau.

Milton.

By R. Dyer.

London, 1753.

; :



ENTRANCE GATEWAY, ROCKINGHAM CASTLE.

The handsomest monument in Rockingham Church is a marble statue to Lady Oxenden, the second daughter of Edward, the second Baron Rockingham. She married Sir Thomas Oxenden, of Wingham Kent; died in 1734; and was buried in Rockingham Church. The beautiful monument was erected by her nephew, the Hon. Charles Leigh. The sculptor is unknown. "That he was master of his art is apparent. The drapery is folded with taste and classic simplicity, the turn of the limbs elegant; the countenance noble; and the tout ensemble of the figure at once dignified and graceful." (Hyett). Lady Oxenden is represented as Diana, the huntress, a character which the graceful strength of the limbs well expresses. The pedestal bears the following inscription:—

Hon: Domina Arabella Oxenden
Quæ Spa Resurrectionis beatæ
Juxta hoc Marmor componi voluit
Fuit nata secunda Edwardi Baronis Rockingham
Et uxor Domini Jacobi Oxenden
De Dean in Com: Cantii Baronetti.
Nata est Mar: 18 anno Dom: 1660. Et obiit
Jan: 14, 1734.

Et ne officio suo deesse videretur

Hon: Carolus Leigh de Leighton in Agro Bedford:
Filius secundus Thome Baronis Leigh
De Stoneleigh in Agro Warwicensis
Et Illustrissime Eleanore uxoris ejus
Filie natu maxime prædicti
Edwardi Baronis Rockingham
Eυχαρισιας ergo in Materteram suam
Dominam Arabellam Oxenden
Monumentum hoc non ambitiose
Sed pie extructum in ejus Memoriam posuit.

The accompanying engraving of the monument is presented to these pages by Mr. G. L. Watson and the Rev. H. J. Bigge; the woodcuts are given by permission of Mr. Albert Hartshorne.

Charles Dickens was more than once an honoured visitor to Rockingham, and he treasured till his death a copy of a privately printed book on the castle, given him by the Hon. Richard Watson, the then owner of Rockingham, as a souvenir. This book—Rockingham Castle: its Antiquity and History. Drawn from the National Records. By Rev. C. H. Hartshorne, M.A.—was printed in 1852 "for Private Distribution." The copy presented to Dickens contains the inscription: "Charles Dickens. With kindest regards.

Rockingham, March, 1852." It passed to Messrs. Sotheran's at the novelist's demise, and was secured from them by Mr. John Taylor of Northampton; and the volume, bound in morocco by J. Clyde, is now in the Taylor Collection of Local Literature in the Northampton Public Library.

Mr. George Lewis Watson, the present owner of Rockingham, married on January 1st, 1867, Laura Maria, daughter of the Rev. Sir John H. Seymour, Bart. She died in March, 1893, and was buried on the 25th of that month at Rockingham. She left no children. His next brother, Edward Spencer Watson, who entered the army and was present at the Fall of Lucknow, died in January, 1889, leaving by his wife, Mary Blanche, daughter of the late Mr. George Hall and Mary Viscountess Hood, one son and ten daughters. The son, Henry George, was a sub-lieutenant in the Northamptonshire Militia. He died through an accidental fall from a window at Weedon Garrison, on June 13th, 1893, at the age of 19. The funeral of the deceased took place in Rockingham churchyard on June 17th; in the presence of a large circle of friends and many of the officers of the Northamptonshire Militia, including Colonel Lord Burghley, M.P., Colonel S. G. Stopford Sackville, and Colonel E. P. Monckton.

The second and only living brother of Mr. George Lewis Watson is the Rev. Wentworth Watson, formerly vicar of Monmouth, and now vicar of S. Thomas the Martyr, Oxford. He is unmarried. The other two children of the Hon. Richard Watson are Mary Georgina, the wife of Vice-Admiral Sir Michael Culme Seymour, Bart.; and Lavinia Grace, the wife of Baron Eugen von Roeder.

One of the saddest pages in the history of Rockingham castle is due to the shadow cast by a tragedy in the noble family of Sondes. Lewis, the third Baron Watson, married, before he succeeded to the title, Catherine, the youngest daughter of Sir George Sondes, of Lee's Court, Kent. The marriage took place in 1677. The bride had two half-brothers who grew to man's estate—George and Freeman. At the outbreak of the Civil War, Sir George, the father, espoused the royal cause, and fell under the ban of the parliament. His estates were sequestered, and he himself suffered a series of imprisonments (or as he quaintly calls them "Clappings-up") and annoyances, which we feel difficult to realize. During a short interval of home between some of his many "Clappings-up," he endured the most terrible of all his trials. His eldest son, George, appears to

have been a bright, cheerful young man, and his agreeable address made him a general favourite. On the other hand, Freeman, the younger, was of a morose, taciturn disposition, repelling rather than inviting friendship. The greater popularity his brother enjoyed amongst their companions so worked upon the jealous nature of Freeman, that a serious outbreak was inevitable sooner or later. catastrophe came very soon and from a most trivial cause. brothers each had a doublet almost identical in make. hastily taking a journey to London, the servant inadvertently put up Freeman's doublet in mistake for his. The error was discovered when it was taken to the tailor's in London, for repair. The tailor When George returned home, at once knew it to be Freeman's. his brother refused to believe it had been taken inadvertently, and obstinately declined to receive it back. The father remonstrated with him, and in vain endeavoured to reconcile him to his brother. Finding Freeman so unforgiving, Sir George appears to have used some rather strong expressions, probably he held out threats. Freeman nursed his wrath, and a few nights afterwards, having secured a chopper and a dagger, attacked his sleeping brother in an upper chamber of the house, struck him a deadly blow on the head with the back of the cleaver, and stabbed him with the dagger. He was examined by the local magistrates, pleaded guilty, and was tried at the Assizes, at Maidstone, on Thursday, oth August, 1655, before Judge Crooke, who sentenced him to death. He was executed on the 21st August, exactly a fortnight after the murder. One account of his execution states that he was kept waiting for half an hour at the foot of the scaffold while one, curiously named Boreman, addressed to him a "godly exhortation." \*

This tragedy led to the publication of some curious pamphlets. The most remarkable of these was the following:

Sir George Sondes, his plaine Narrative to the World of all Passages upon the Death of his two Sonnes.

London, 1655.

This was a folio of forty pages, and was reprinted in *The Harleian Miscellany*. Sir George Sondes replies in this narrative to the assertions of "godly ministers" that his calamities were the result of his own sins. Another pamphlet, illustrated with curious woodcuts, was:

The Devils Reign upon Earth, being a Relation of several sad and bloudy Murthers lately committed, especially that of Sir Geo. Sands his Son, upon his own Brother; set forth that others may be terrified from the like thereby, the like being never known in any Age before.

London, 1655.

<sup>\*</sup> Rockingham Castle and the Watsons, p. 97.

The Mirrour of Mercy was another effusion of the same year:

A Mirrovr of Mercy and Iudgement. Or, an Exact true Narrative of the Life and Death of Freeman Sonds Esquier, Sonne to Sir George Sonds, of Lees Court in Shelwich in Kent. Who being about the age of 19. for Murthering his Elder Brother on Tuesday the 7th of August, was arraigned and condemned at Maidstone, Executed there on Tuesday the 21. of the same Moneth 1665.

London, 1655.

#### A broadsheet was headed:

A Funeral Elegie, Upon the Death of Goorge Sonds, Esq; &c. Who was killed by his Brother, Mr. Freeman Sonds, August the 7th. Anno Dom. 1655. By William Annand Junior, of Throwligh. Whereunto is annexed a Prayer, Compiled by his sorrowfull Father Sir George Sonds, and used in his Family during the Life of the said Freeman.

London, 1655.

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THE REV. F. W. GOTCH, LL.D.



## the Gotch Family.

Kettering, where its members have occupied an influential position. The member of the family best known to the public was the late Rev. F. W. Gotch, LL.D., of Bristol, a learned Hebraist and one of the revisors of the Old Testament, who died on the 17th of May, 1890. A memoir, written by Dr. Trestrail and published in the Baptist Handbook for 1891, will serve to introduce not only him, but other members of the family.

"My acquaintance with the family," he says, "began in 1833. The eldest daughter, Mrs. Thomas Hepburn, still lives at Haslemere. There were at home three sons. John had charge of the manufactory, of a most animated and genial temper; Thomas managed the bank, devoting his leisure to scientific pursuits in which his attainments were neither few nor small; our departed friend, who very early showed a decided preference for literature and science; and Miss Gotch, a lady of personal and mental attractions. The social position of Mr. Gotch in the town was as high as it could be. Always ready to advise and help every one who came to him, he was universally respected and beloved. He held a foremost place in the political affairs of the county, and no important step was taken by the Liberal party without first consulting him. His position was quite unique. His influence was alike extensive and extraordinary. He was one of the wisest men I ever knew. Such were the happy surroundings, both domestic and public, under which our departed friend began life; and their salutary influence, emanating from the calm and vigorous intellect of the father and the benign and gracious

temper of his accomplished mother, has accompanied that life from its beginning to its end."

The father of Dr. Gotch was Mr. J. C. Gotch, who was grandson of the first of the name who is known to have resided in Kettering. The family had always been Nonconformists, and had married Nonconformists. Dr. Gotch's mother, whose "benign and gracious temper" is mentioned in the quotation above, derived her descent by the mother's side from Colonel John Okey, a famous parliamentarian "and zealous anabaptist," and one of the signatories to the warrant for the execution of Charles 1. It could hardly be from this source that Mrs. Gotch derived her disposition, if Carlyle's description of him as the "fierce dragoon colonel" be accurate.

The earliest representative of the Gotch family of whom any particulars are known is one John, who died in 1784 at the age of 69, and is buried in the grave-yard of Fuller chapel at Kettering, with the serious and characteristic epitaph:

Death's dreadful advent is the mark of man, And every thought that misses it is blind.

The eldest son of this John was Thomas, who was born in 1748 and died in 1806. He had two brothers whose descendants have passed out of sight, save that Melbourne claims two of them among her prominent citizens. Thomas Gotch was a man of considerable ability, and attained a substantial position in his native town. After the fashion of energetic men in country places he was at the head of several considerable businesses. It was he who first started the manufacture of boots and shoes in Kettering, a trade which has altogether eclipsed and even annihilated those for which the town was previously famous. In connection with the boot-making went the preparing of the chief material in the tan-yard, and the dressing of it in the currier's But besides carrying on these occupations he allied himself with a banking concern which—as Keep, Gotch, and Cobb, then as Keep and Gotch, and subsequently Gotch and Sons-was the principal bank of the district for some three-quarters of a century; till in 1857—a period of general financial difficulty—it was compelled to suspend payment. His only child who survived infancy was John Cooper Gotch, and the affectionate reliance which he placed upon his son's help as he himself grew into years and became the victim of a tiresome malady, is illustrated in many letters, wherein the parent's desire for help and his reluctance to take his son from the fascinations of the place where he was learning his business (and whence he subsequently brought home his wife), are amusingly and almost pathetically mingled.

There is not much material existing towards a biography of Thomas Gotch. He appears on one or two old brown hand-bills set forth in faded print as chairman of a meeting; \* and in the proceedings under the Enclosure Act in 1804, he claims land for the poor of Kettering. It is from his letters that we learn most of him. There he shows himself a kind-hearted man, anxious about the welfare of his wife, his son, and his business, and proud of them all, particularly of his son. Now he is in Wales, then at Buxton, then at Yarmouth, in search of relaxation and health. York, Liverpool, Chester, and Shewsbury, were among other towns which he visited, travelling all the way in his chaise; and mingling in his remarks blame of the roads with praises of the town to which they led. When the news of the Peace of Amiens reached Kettering none so anxious as he that his own house and his son's should be well illuminated, lest uncharitable tongues should say that the army-contractor was sorry for the Peace; and so they "made good show at both houses," "the best show in the town," and the candles put high in the tree by Jos. Abrams with a long ladder, "made very pleasing appearance."

The celebrated missionary, William Carey, (afterwards Dr. Carey) worked for Thomas Gotch before he left shoemaking for the study of Latin and Hebrew. Indeed it was Mr. Gotch who was the means of turning the great evangelist's energies to their nobler purpose, for seeing the bent of Carey's genius, he gave him a weekly sum—a shilling more than he earned by shoemaking—so that he might devote his whole time to his studies. In later years it was at Mr. Gotch's house that Dr. Carey, Andrew Fuller, and others, met to prepare for the more formal meeting at which the first Missionary Society was founded—a society which has recently celebrated the centenary of its existence.

\* The most interesting of these was "A respectable meeting of the Inhabitants of this Parish, held at the White Hart Inn [now the Royal Hotel] on the 5th of August, 1803, Mr. Gotch, Senior, in the Chair;" when the following resolution, among others, was passed:—"That in the present awful and alarming crisis, when our Country is menaced with Invasion by a powerful, ambitious, and implacable Enemy, we feel it to be our incumbent duty, to unite in Defence of our King and Country, that under the Blessings of Divine Providence, we may hand down to our Posterity those invaluable Privileges of Civil and Religious Liberty, for which our Ancestors bled, and which we now possess under the Government of our most Gracious and beloved Sovereign.

"Signed, Thomas Goton, "Chairman."

One outcome of this meeting was the formation of a corps of Volunteers, of which Mr. J. C. Gotch was captain, as mentioned in the text.

Thomas Gotch, "after an active and useful life," as his epitaph says, died on Januray 20th, 1806, and the whole of his property together with the management of his large business concerns devolved upon his son John Cooper. In that year the following note occurs in the son's hand-writing in his private stock-book. "By the lamented death of a much loved and valued Father, the whole of the trade devolved upon me; of course a considerable accession was made to my property by his landed estates—may I have grace to improve whatever Providence may impart unto me, and, while I lament the death of my much honoured parent, may I follow his steps in all that is praiseworthy and acceptable to God." This was no idle aspiration, for all who knew him will bear witness to his earnest and unaffected piety, a quality which will always command respect, whether shewn by the orthodox or unorthodox.

John Cooper Gotch continued to improve the excellent position which he inherited from his father, and from that time till his death he took a leading part in all matters connected with the welfare of the town of Kettering. In 1808, he was captain of the volunteer corps, raised, in common with many others all over the country, for the purpose of repelling the invasion threatened by Napoleon, and on July 25 of that year a handsome sword was presented to him by the non-commissioned officers and privates of the corps in recognition of his energy in its management and training. The "scene of innocent hilarity" that followed the presentation is feelingly described in The Northampton Mercury of 30th July, 1808. But though prepared if necessary to fight for his country's freedom, he was equally ready to avert useless strife, and on one occasion when visiting at Althorp, he and the late Rev. Thomas Toller were by their persuasions the means of preventing a duel between two hot-headed fellow-guests.

In the politics of his day he was an important factor. Locally he was the leader of the Liberal party, and through Lord Althorp, who had a high respect for his judgment, his views, particularly on questions affecting Nonconformists, had no little weight with the Ministers of the day. Numberless letters passed between him and various members of the two Houses of Parliament, particularly Lord Althorp, Earl Fitzwilliam, and Lord Milton, ranging from the year 1814 up to 1847. Two of these from Lord Althorp are of sufficient interest to be inserted.

My dear Sir,

Brougham intends to proceed with his bill—the rest of this letter I write to you in confidence and shall be obliged to you not to state what I say. I spoke to Brougham about his bill and told him I thought he was giving too much power to the Parsons, and that I was rather surprised from my knowledge of his opinion that he should do so. He answered me "nonsense.

if the Dissenters know what they are about they will support my bill and in the end throw the Parsons entirely over; if they oppose it they are giving the Parsons who are many of them enemies to education an opportunity of throwing the blame of opposing it upon the Dissenters and you may depend upon me will not give the Clergy one inch more of power than is absolutely necessary." These were as far as I recollect his words, I am sure they were the substance of what he said to me and he added that Wm Smith and many of the leading Dissenters here were favourable to his bill. This is all I know about the business and I have no doubt that Brougham is sincere in not intending to increase the power of the Church, he may certainly be mistaken. For myself I think you are under a great deal too many restrictions already and if you convince me that this bill will increase them, much as I wish well to the cause of education I shall oppose it. Another subject on which I was going to write to you is the recent conduct of the House of Commons; No man now can gravely assert that they have any pretentions to say that they express the feelings of the country. If the people choose to submit well and good and they must be satisfied to be told by Lord Castlereagh that they have been under a delusion, but if there is a grain of English spirit left Petitions for reform of Parliament will come from every Parish in the Kingdom; County Petitions will not do but Parish Petitions are the things to look to. I do not mean that they should be for universal suffrage or anything of that kind, but generally for such a reform as will give the people a greater influence on the decisions of the House of Commons than they have at present. For really the House of Lords act more like the representatives of the people than the House of Commons. I must again beg you not to shew this letter to any one and to be cautious to whom you state what my opinions upon these two subjects are. Believe me, my dear Sir,

Albany, Feb. 12, 1821.

Yours most sincerely, ALTHORP.

My dear Sir,

I will present your petitions and of course support them whenever an opportunity offers. With respect to the present state of Politics I agree very much with you, we are unfortunately in a state that we have only of two evils to choose the least, and that is to support the present Ministers. I am not very sanguine as to any good being done but there is a chance; if the old Ministers came back into power there would be no chance at all. Our chance now is that Canning has no efficient support that can preserve his power except what he gets from the Whigs and it is therefore his interest to pursue such measures as will conciliate us. I fear however he has another power drawing him the contrary way. I put no confidence in his principles or inclinations, but I think he will do that which appears to be his interest and if I should be right in my opinion of what his interest is he may make a good Minister.

House of Commons, June 1, 1827.

Yours most sincerely, ALTHORP.

The letters from Lord Fitzwilliam are chiefly concerned with local matters; but not a few of them indicate that the writer had freely placed at Mr. Gotch's disposal large sums of money in connection with the banking business. For although the shoe business was lucrative, it was chiefly as a banker that Mr. Gotch was known, and probably on this account he became treasurer to a great number of societies and undertakings in the district. In the welfare of the poor of the town he took, like his father before him, a keen interest; for many years he was chairman of the Board of Guardians, and it was during his tenure of that office that the present workhouse was built.

Towards the close of his life his health prevented him from taking so active a part as he used in public affairs. His letters, which were remarkable for their easy and fluent diction, and the bold hand in which they were written, became short and irregular in their lines. and not infrequently one of his sons replied in his father's stead. One of his last public appearances upon an important occasion was when he presided in 1842, at one of the meetings celebrating the jubilee of the Baptist Missionary Society already referred to. He was auditor for the Baptist Missionary Society from 1816 to 1820; and was on the general committee from 1830 to 1843. He was honorary member from the latter year till his death. In 1852 on May 23rd he died. and was buried with his fathers in the burial-ground of Fuller chapel. His epitaph does him no more than justice in saying that "By his strict integrity, active benevolence, and Christian consistency, he secured in a remarkable degree the respect and esteem, not only of this Christian Church, of which he was for many years a Deacon. but also of all classes in this town and neighbourhood." \*

Of his wife, the mother of Dr. Gotch, there is not much to record. She was a Miss Davis, a daughter of John Lambe Davis of Chesham in Buckinghamshire, who, as well as his father before him, was the agent of the Dukes of Bedford. One of the Lambes from whom Mr. Davis was descended achieved the remarkable distinction of surviving an attack of the plague in 1665. Those who recollect Mrs. Gotch will remember how quiet, placid, and even devout she was, and will the better appreciate the following story. Some free-spoken squire being desirous of seeing Mr. Gotch called at his house. Gotch was out, but the visitor was shown in by the servant, who merely told her mistress she was wanted. The visitor was unknown to Mrs. Gotch and no doubt her face indicated some measure of surprise upon her suddenly confronting a stranger. In recounting the circumstances afterwards in his own way, the squire described how he had been shown in, how Mrs. Gotch had entered the room, and how on seeing him she exclaimed, "And who the d-l are you?"

<sup>\*</sup> At the time of the secession of Mr. Jenkinson from the "Little Meeting," [now the Fuller Church] during the pastorate of the Rev. J. K. Hall, Mr. Jenkinson addressed his case to the public in the form of Letters to Mr. J. C. Gotch.

Mrs. Gotch survived her husband some three years; his daughter Frances only a few months. And so the house where his own youth had been spent, from which his father retired to make way for the son after his marriage, the house which had witnessed one of the earliest movements towards the formation of the Baptist Missionary Society, which had been illuminated for joy at the Peace of Amiens, and which had never been clouded with the gloom of death, became for some years a house of mourning.

Talent as distinguished from genius is undoubtedly hereditary, and from such progenitors we look for sons who shall be men of There were three (as mentioned by Dr. Trestrail), John Davis, Thomas Henry, and Frederic William, who growing to man's estate in that prosperous little Midland town, which reminds us so pleasantly of Mrs. Gaskell's "Cranford," gave evidence that they would worthily uphold the traditions of their sires. In accordance with popular belief in the case of three brothers, the youngest was the most distinguished, and our narrative will mainly concern itself with It was not till he had reached the age of 22 that Frederic William Gotch decided on his career for life. In a letter dated 25 May, 1830, he tells his father that some months before, Mr. Toller (the Rev. Thomas Northcote Toller, distinguished father of distinguished son) had advised him seriously to consider the propriety of "engaging in the ministry," and had pointed out that his already developed taste for biblical studies would, if united with real piety, prove a great advantage in that career. Such advice from such a man was regarded as "a call," and ere long Mr. F. W. Gotch was entered a student at Bristol Baptist College, whence he proceeded to Trinity College, Dublin (the English Universities being then of course barred to Dissenters). The Biblical and other studies which he had pursued after leaving school now stood him in good stead, and he readily obtained his B.A. degree, which was followed in due course by the M.A., and later by that of LL.D. He was in general little concerned as to personal honours and repute; but this last degree did for a time cause him some solicitude. As soon as the world began to dub him "Dr. Gotch" he saw the importance to his character that it should be known his doctorship was not of that doubtful order which since the days of Dr. Goldsmith has been too rife both in medicine and It is hard therefore that the obituary notice of him in the handbook of his denomination already referred to labels him D.D.

Such a point as this would have roused his sense of humour, a quality for which the family is notable. It was a marked characteristic of both his brothers, especially Thomas, and is not wanting to the third generation. The sense of humour is an invaluable possession, it

is as a panoply to a man in many of the hardest passes of life, and from day to day is always a solace and a refuge. It is apt however to leave its possessor reputable rather than great; a man of humour will not make a fool of himself, but neither will he do those great deeds which necessitate running the risk of looking like a fool in the doing. We say this not unmindful that some of the great men of action were men of humour too. For good or ill, however, the family under notice bore this trait; as when Thomas, already 86 years of age, genially told a son who had just been visiting the sick rooms of various members of the family suffering from influenza, and who remarked that he had been the round of the wards, "and now you have come to the incurable ward;" or when Dr. Gotch explained among friends the advantage he enjoyed as a Nonconformist Revisionist, because he ranked with the Bishops, whereas if he had been of the Establishment he must have figured as an archdeacon or a rural dean.

In 1836 Dr. Gotch left Dublin and became the pastor of a small church of 67 members at Boxmoor. It may be thought that a rural church of few members was little likely to appreciate the learning and scholarship which had now become his special characteristic, and possibly with truth; but no such thought would appear to have disturbed Dr. Gotch, who was perfectly free from personal vanity, and in after years would say that he should have found full occupation for thought and energy had it been his lot to spend his whole life in that service. It is a curious fact that another eminent Hebraist, the Rev. B. P. Pratten, was among his successors in the pastorate of Boxmoor. By the year 1841 his varied powers had become so clearly recognized that he was appointed "Tutor of Philosophy and Natural Science" at the Stepney Baptist College.

These subjects will surprise those who have thought of him mainly as a student of language—a Hebraist before all—but Dr. Gotch was by nature and by early training a man of science. His elder brothers, John and Thomas, as well as he, had been pupils at "Mr. Comfield's Academy" in Northampton.\* Mr. Comfield was evidently an original fellow, and probably far from an ideal schoolmaster except in this, that he held the enthusiastic admiration of his scholars and imbued them with a love of learning, of art, or of science, which was worth more than mere instruction. He was himself a keen astronomer and a clever mechanic, making his own telescopes and (what is more than mechanic's work) grinding the lenses himself. In Thomas Henry Gotch he had a most apt pupil, whose love of scientific pursuits lasted throughout the 70 years to which his life was prolonged after he left

Mr. Comfield's school was in Horse Market, the south corner of St. Mary's street. In 1768 it was the residence of "The Revd Mr. Ryland."

school, and whose memory for technical details of astronomy (for the distances and dimensions of the planets for instance), was a marvel to those who were fresh from the study of such matters. Thomas however was only able in his early years to devote his leisure to such pursuits, and in later times trouble and ill health prevented any seculous application, but his one publication, Logarithmic and Trigonometric Tables, which appeared in 1836, will give some measure of his powers and of his industry. Such tables were then less common and far less correct than now, and these had their origin in the desire to give the world a correct set in a volume of convenient size. The labour involved in the mere correction of proofs was appalling, to say nothing of the original labour of calculation. A volume of 300 pages of closely printed figures, 11 columns to a page, was read and re-read with its predecessors, with Callet's tables of 1783, with Hassler's American tables, with Professor Babbage's and with Bagay's. The result of these comparisons was the detection of some errors in the tables of every compiler; Babbage's were almost perfect, but ten errors were discovered and placed on record. The volume was published anonymously and copies can only be recognized by the imprint, "Kettering: printed by Joseph Toller;" the publishers were Simpkin, Marshall, and Co. We must hold it a great pity that the name was withheld -a man should have the credit of his work, and a man's work should have the credit of its author's character and attainments, but such abstention was characteristic of Thomas; and it was characteristic of Frederic, most of whose literary labours were anonymous, appearing in such works as the Encyclopædia Britannica, Dr. William Smith's Dictionary of the Bible, Dr. Kitto's Cyclopædia, &c.

Such early scientific associations make it less surprising that Dr. Gotch should be at home as a tutor of natural science, and in point of fact his scientific aptitude was of great use to him throughout his career, and he would often thereby impart interest to what had seemed before the merest details of old-world history. How much we read of the month of Abib or Nisan, of the Feast of Weeks, or the Feast of Tabernacles, and to how little purpose; but Dr. Gotch readily seized this great fact, that by dating the commencement of their year according to the Feasts, which were themselves dependent on the harvest, the Israelites enjoyed a practical solution of a problem which has been more or less troublesome till our own day, namely, to keep the day which is reckoned to begin the year immovable as regards the seasons. Owing to the fact that a year contains no exact number of weeks and no exact number of days, any ordinary reckoning will

make the year either a little too short or a little too long, and in course of time the seasons will creep round to occupy quite other dates from those at which they started; so much has this been the case, even amongst civilized peoples, that Julius Cæsar was obliged to decree a year of 445 days to set the calendar right, and we ourselves marvel at the May-day games of our ancestors, forgetting that the May-day sung by poets was 11 days nearer the summer than our own. This bond then between the Jewish calendar and the Jewish harvest opens up questions full of interest. Was their calendar a God-given institution? If not, how came they to know the need of varying it, a knowledge gained by later peoples only after centuries of error?

Dr. Gotch soon found that he was better fitted for the work of the tutor than that of the pastor, and in 1845 he was invited to take the post of classical and mathematical tutor at the Bristol Baptist College. The invitation was accepted, and in Bristol he remained thenceforward to the end of his days, filling successively the offices of resident tutor, president, and honorary president of the college. Abundant testimony has been borne by students, dating both from his earlier and his later years, to the value of his tutorial work. One writes, "He had by his kindness and by the depth and clearness of his teaching, great power over his students; power which awoke and quickened their mind and set it a-thinking for itself in its own way more conscientiously and earnestly than it had ever thought before." Another writes "He was both great and good, wise and broad-hearted, and I loved him deeply." A third says "Truly his patience and forbearance were inexhaustible. We students were infinitely proud of him, and knew of no one greater or better,"

Here shines out a trait of character which brings us again to the family. Where that placidity originated who shall say? But it was very marked in his mother, whose "benign and gracious temper," was proverbial. Placidity is not uncommon, but placidity combined with power is, and has, great command over those brought within its range. Such placidity was possessed by Dr. Gotch, and by most of his brothers and sisters, especially by his brother Thomas, whose eldest son has said that looking back over 40 years he could never remember his father being out of temper, and that the occasion when he was most moved was when some impudent gardener of adjoining property cut over-hanging branches from the fine old chestnut-tree that adorned his garden. The offence touched him to the quick, and his hasty strides, his countenance a shade paler than usual, and the quiet words "I am very sorry you have done that, I am

very sorry you have done that," were more terrible than the fiercest rage of another man.

Mr. Aldis Wright, the secretary of the Old Testament Revision Company, says of Dr. Gotch, "but above all he was distinguished by an unruffled sweetness of temper, which prevailed in the most warmly-contested discussions." Imagination pictures bishops, red with fury, pacified by the intervention of a sectary.

Dr. Gotch regarded his share in the revision of the Old Testament as the great work of his life. The authorities of the Bristol College were very ready, when he was invited to join the company, to afford facilities for his engaging in the work, but had this not been possible there would have been no hesitation as to his choice. He had edited the Revised English Bible to the end of the Pentateuch, published in 1877, and was editor of the Old Testament portion of what has been called "the beautiful and scholarly edition of the Bible, published by the Religious Tract Society." Prior to this he had been examiner in Hebrew to the London University. From the establishment of the Revision Company he was most regular in attendance, rarely failing to be present till towards the close of 1882, when his health began to give way. Mr. Aldis Wright has testified to his instinctive feeling for the niceties of our language, to the value of his good taste and natural elegance of mind, and to the soundness of judgment always shewn in his suggestions. Dr. Gotch, though unable to attend all the meetings up to the completion of the work, was yet happy in living to see that completion. He passed away in 1800, at the age of 82, and was followed in the next year by his brother Thomas who had wellnigh completed his 87th year. Their eldest sister at the time these lines are written still lives a sweet and gracious old lady of QI.

Among other distinctions obtained by Dr. Gotch may be mentioned the following:—He was elected President of the Baptist Union, 1868. Before retiring from active service as college president, he was presented with his portrait, which now hangs in the Lecture Hall of the college, Stokes Croft, Bristol, with those of former presidents. The college library was enriched by many valuable gifts of books by his generosity. He was one of the members of the committee of the Baptist Missionary Society; a member of the first Bristol School Board; and one of the council of the University College of Bristol. Besides occasional contributions to magazines, he was the writer of the article on the "Baptists" in the Encyclopædia Britannica. He wrote a number of hymns (translated from the German), two of which are in Psalms and Hymns for the Use of the Baptist Denomination, "Who, as Thou, makes blest," and

"Through many changeful morrows;" others appeared in magazines. Amongst his lectures to his students there was a remarkable series on the "Atonement," but it has not been published.

The title of Mr. T. H. Gotch's anonymous work on Logarithmic Tables (see ante, p. 9) is:—

Logarithmic and Trigonometric Tables, to Seven Places of Decimals. Containing the Logarithms of the Natural Numbers, from 1 to 100,000, and Logarithmic Sines, Tangents, Cotangents and Cosines to every Ten Seconds for the First Five Degrees, and to every Thirty Seconds for the Remainder of the Quadrant.

London, 1836.

#### [KETTERING: Printed by Joseph Toller.]

The following list of Dr. Gotch's works has been collated by Mr. John Taylor from his Bibliotheca Northantoneusis:—

The Fourth Annual Address of the Ministers of the Herts. and South Beds.

Association of Baptist Churches, to the Churches they Represent: Read at the Annual Meeting held at Box Moor, May 15th 1839.

Hemel Hempstead.

An Address to Students.

1846.

- Address delivered at the Funeral of the Rev. Thomas Steffe Crisp, by the Rev. Edward Steane, D.D.; together with the Funeral Sermon, preached by the Rev. FREDERIC WILLIAM GOTCH, LL.D., Resident Tutor of the Bristol Baptist College (1868).

  London.
- The Inspiration of the Holy Scriptures. A Discourse, delivered before the Bristol
  Association of Baptist Churches, held at Bath, on Thursday, June 12, 1851.

  London.
- The Present Crisis considered as Affecting the Baptist Denomination; being the Inaugural Address of the Rev. F. W. Gotch, LL.D., chairman. At the Annual Session of the Baptist Union, April 27, 1868.

  London, 1868.
- Christ the Centre. Being the Inaugural Address of the Rev. F. W. Gotch, LL.D., Chairman, at the Autumnal Meeting of the Baptist Union, October 14, 1868. Bristol, 1868.
- A Critical Examination of the Rendering of the Word BAΠΤΙΖΩ in the Ancient and Many of the Modern Versions of the New Testament, with especial Reference to Dr. Henderson's Animadversions upon Mr. Greenfield's Statements on the Subject.

  London.
- Charge Delivered to the Rev. W. H. McMechan, on his Designation as a Missionary to China, at King Street Chapel, Bristol, June 23, 1863.

  London.
- Revised English Bible. The Holy Bible: according to the Authorised Version, compared with the Hebrew and Greek Texts, and carefully Revised; Arranged in Paragraphs and Sections; with Supplementary Notes, References to Parallel and Illustrative Passages, Chronological Tables, and Maps.

  London [1877].

  Genesis to Deuteronomy, by F. W. Gotch.
- A Supplement to Tischendorf's Reliquise ex Incendio Ereptse Codicis Celeberrimi Cottoniani contained in his Monumenta Sacra Inedita Nova Collectio Tomus II. Together with a Synopsis of the Codex edited by Frederic William Gotch, M.A., Ll.D., President of the Baptist College, Bristol.

  Landen, 1881.

The following gives the names of the Gotches descended from John Cooper Gotch:—

#### Children of John Cooper Gotch-

- . Mary Ann Gotch, m. Thomas Hepburn; has several children.
- 2. John Davis Gotch, d. unmarried.
- 3. Thomas Henry Gotch, m. Mary Anne Gale.
- 4. Frederic William Gotch, LL.D., m. 1.—Charlotte Hepburn.
  2.—S.H. Foster.
- 5. Frances Gotch, d. unmarried.

#### Children of Thomas Henry Gotch-

- 1. Henry Gale Gotch, member of the Alpine Club, was nine years hon. conductor of Kettering Choral Society.
- 2. Davis Frederic Gotch, chairman of Kettering School Board.
- 3. John Alfred Gotch, F.S.A., F.R.I.B.A., author of The Buildings Erected by Sir Thomas Tresham, 1883; A Short Account of Haddon Hall, 1889; Holiday Journeys in Northamptonshire, 1889; Kirby Hall, 1892; The Architecture of the Renaissance in England, 1892; and various papers in Architectural Journals.
- . 4. Thomas Cooper Gotch, member of the Royal Anglo-Australian Society of Artists, and one of the founders of the New English Art Club.
  - 5. Jessie Gotch.

#### Children of REV. FREDERIC WILLIAM GOTCH-

By first marriage—

William Hepburn Gotch.

By second marriage—

- 1. Alice Foster Gotch.
- 2. Katherine Frances Gotch.
- 3. Francis Gotch, Hon. M.A. (Oxon.), B.A., B.Sc. London, F.R.S.,
  Professor of Physiology, University College, Liverpool
  (Victoria University), author of various scientific papers
  in the *Philosophical Transactions and Proceedings of the*Royal Society, dealing with the functions of the central
  nervous system; of the electric organs of fishes; of the
  functions of muscle, etc.
- 4. Mary Davis Gotch.

The following memorial stones are erected in the Fuller Chapel Burial Ground, Kettering:—

Inscription upon an upright stone:

In Memory
of John Gorch who
Departed this life Octobr
ye 31st 1784 Aged 59.

Also of Anne his wife who Died May ye 41st 1784. Aged 65 Years

Death's dreadful advent is the mark of man, And every thought that misses it is blind.

Inscriptions upon the four sides of a massive tomb:

Sacred

to the memory of
Mr THOMAS GOTOR
who after an active and useful life
supported in his last moments
by the hope of Salvation thro' Christ
died January 20 1806
Aged 57 Years.

The path of the just shineth more and more unto the perfect day. Sacred
to the Memory of
ANNE
Relict of the late
Mr Thomas Goron
who died May the 5th 1816
Aged 71 Years.

Be ye followers of them who through faith and patience inherit the promises.

In Memory of
JOHN COOPER GOTOR
Who died on the 23rd of May 1852, Aged 80 years.

By his strict integrity, active benevolence, and Christian consistency he secured in a remarkable degree the respect and esteem not only of this Christian Church, of which he was for many years a Deacon but also of all classes in this Town and Neighbourhood.

Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit that they may rest from their labours; and their works do follow them. Rev. xiv. 13.

In Memory of
Mary Anne, Relict of John Cooper Goton
Who Died December 19th 1854 Aged 84 Years.

I have waited for thy Salvation, O Lord Gen. xlix. 18

Also of Frances
Daughter of John C. and Mary Anne Gotch
Who died January 16, 1853, Aged 43 Years

Patient in tribulation Rom. xii. 12.

#### Inscription upon a flat stone:

JOHN DAVIS GOTON born September 23rd 1802 died December 18th 1870

MAEY ANNE Wife of Thomas Henry Gotch Born June 26th 1816 Died Oct. 25th 1885.

> THOMAS HENRY GOTOR born September 3<sup>rd</sup> 1804 died August 13<sup>th</sup> 1891.

The Northamptonshire Baptist Provident Society formed at Northampton October 6, 1813, has had among its most prominent workers and supporters several members of the Gotch family. Upon the death of its first treasurer, Mr. Joseph Hall, of Northampton, Mr. J. C. Gotch was appointed to that office on June 1, 1814. Upon his death in 1852, Mr. J. Davis Gotch was appointed in his place and held the appointment till 1857. In 1866 Mr. J. D. Gotch repaid the loss sustained by the society through the failure in 1857 of the bank carried on by Messrs. Gotch & Sons, and was re-appointed treasurer in 1869. He was only spared a short time to fulfil the duties of his office, as he died in December, 1870, and was succeeded by his brother Mr. T. H. Gotch. In 1880 Mr. Davis F. Gotch was appointed secretary in succession to the Rev. J. B. Myers; and on the death of his father, he was appointed treasurer in 1892. The Rev. A. James, B.A., of Thrapston succeeded him as secretary.

The following is a literal copy of a memorandum made in 1854 of reminiscences of Dr. Carey and Mr. Thomas Gotch (see ante, p. 3):

It is now 67 years since the late Dr. Carey was ordained pastor of a small Baptist Church at Moulton near Northampton. recollect when I was about 10 years old at my father's house in Clipston, it was on a Saturday, he was on his way to Arnsby (which is 20 miles from Moulton) to supply there the following Sabbath, he had then walked from Moulton to Clipstone, a distance of 10 miles, and had 10 miles further to walk to Arnsby. My honoured father had been intimately acquainted with him for some years before, and he pressed him to stay and take an early cup of tea before he went further. I well recollect my father saying to him "I suppose you still work at your trade" (which was that of an army and navy shoemaker). Mr. Carey promptly replied "No indeed I do not, for yesterday week I took in my work to Kettering and Mr. Gotch came into the warehouse just as I had emptied my bag, he took up one of the shoes, and said "let me see Carey how much do you earn a week." I said about o/- Sir. Mr. Gotch then said, "I have a secret to tell you which is this, I do not intend you should spoil any more of my leather, but you may proceed as fast as you can with your Latin, Greek, and Hebrew, and I will allow you from my own private purse 10/- a week." With that sum, and abt 5/- a week, which I get from my people at Moulton, I can make a comfortable hving. (Altho' at that time he had a wife and three children to provide for). Soon after this, Mr. Carey had a call to the Baptist Church in Harvey Lane, Leicester, now under the pastoral care of the Rev. Mr. Mursell which rendered it unnecessary for a continuance of Mr. Gotch's liberality. Still such an instance of individual liberality deserves to be recorded by the Baptists in particular. The Mr. Gotch alluded to was the grandfather (Thos. G. 1806) of the Rev. F. Gotch of Bristol Academy. Two others of his grandsons now reside at Kettering and carry on a very extensive army and navy shoe trade connected with the banking business, and happy for Kettering and its vicinity these gentlemen imbibe the same liberality of spirit, as did their worthy sire and grandsire.

The MS. bears the following note:-

Clipston July 16th 1854 dictated by John Haddon of Clipston?

### APAPER

# Puritans in Horthamptonshire,

DATED 16 JULY, 1590.

# With Particulars of the "Classies" holden at the Bull in Northampton;

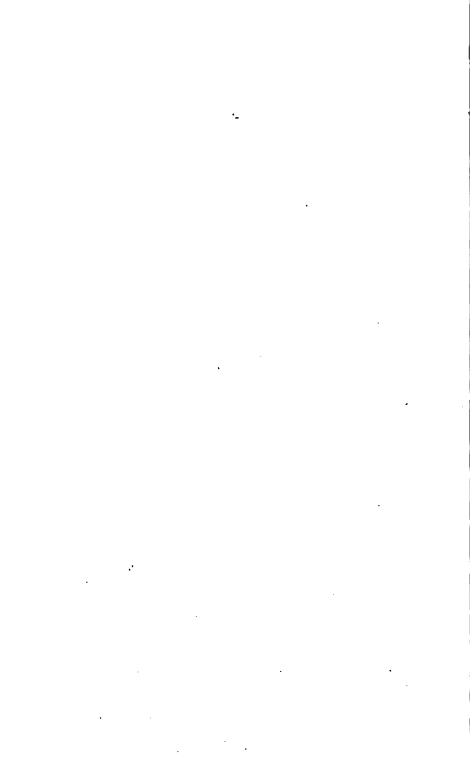
And of one Edmond Snape beeinge or pretending to be Curate of S. Peters in Northampton.

From the original MS. in the British Museum.

MS. Lans. 64, folio 51.

#### Morthampton:

TAYLOR & SON, PRINTERS AND PUBLISHERS.





Articles wherewith ye Ministers of Northam, & Warwick shires are charged, etc. 16 July, 1590.

- 1. ffirst, they have agreed upon, and appropried amongest them selves certayne generall meetinge, went they call Synodes; and others more particulare in severall Shiers or Diocesses, went they call Classes.
- 2. Item, some of the especiall places so appoynted for the Synodes, are— London Cambridge at tymes of commencement and Sturbridge ffayre, and Oxforde at the Act; because at those tymes and places they may assemble w<sup>t</sup> least suspition.
- 3. It'm, in the sayde Synodes those there assembled treat and determine of such matters, as are eyther propownded unto them a newe, or have bene debated before in the Classeis as fyt to be considered on and provided for: And lykewise what course shalbe holden by the ministers in theyr severall places: woh beinge concluded upon by the Synode it is holden autenticall, and is decreed to be put accordinglye in execution.
- 4. It'm, in the Classis beinge a more particulare assemblie of certeyne ministers in severall shires or Diocesses (accordinge to the appoyntment of the generall Synodes) meetinge in some private place for the moste parte after a prayer there conceaved, and a sermon or exercise made; It is signified by some that were present, what hath bene determined in the last Synode: And then they doe deliberate as well for the better execution thereof, as allso what further poyntes they thincke convenient to be presented to the Consideraton of your next Synode.
- 5. It'm, accordinge to this place, sondrie, or at least one such Synode—or Synodes have bene holden at everie or some of y<sup>c</sup> sayde places and tymes afore specified; and namelie at or aboute Sturbridge ffayre tyme last at Cambridge.

- 6. It'm, at all or some of such Synodes there have mett and bene assembled Dr. Whitakers, Mr. Cartwrighte, Knewstubbs, Travers, Charke, Egerton, Greneham, Warde, ffludd, Chatterton, Perkins, Dike, Snape, and others; or some of them.
- 7. Item at some of the sayde Synodes it hath bene debated, concluded, agreed on, and determined by all or moste voyces; that Such as cannot preache, are no ministers: that the Sacraments oughte not to be receaved at their handes; that All one kinde of doctrine must be preached by those that favoure that cause towchinge the erectinge or establishinge the govern-ment: that Everie minister in his charge shoulde by all holie and lawfull meanes endevoure to bringe in and establishe that govern-ment: that Ano athe, whereby a man might be tyed to reveale any thinge, we'm may be penall to him selfe, or his faithfull bretheren, is againste charitie; and needs not, or ought not to be taken; or to lyke effect, or some thinge tendinge that waye w' sundrie other poynts.
- 8. Item, the determinatons made in Synode have bene published & signified in sundrie of the Assemblies called Classes, and by them assented unto to be put in execution. Namelie, a Classe is hath bene holden at the Bull in Northampton; in Mr. Sharpes howsse, minister of ffawesley and in Mr. Snapes chamber; and in everie or some of them; where the same Decrees or Articles, and others have bene published and made knowne to be executed.
- g. It'm, the ministers in Northampton shier (who especiallye doe—assemble them selves at such Classes, and namelye were present at yeafore sayde Classes) are Mr. Snape, Stone, minister of \*Wharton, Edwardes of Courtnoll, Spicer of Cookenoe, Atkins of Higham, filetcher of Abington, Larke of Wellingboroughe, Prowdeloe of Weeden, Kinge of Coleworthe, Barebone, and others; or some of them.
  - 10. It'm, Mr. Snape declaringe upon a tyme his issue of dealinge at Oxforde about the cominge of Mr. ffavoure the elder; he declared this on the lyke forme of wordes to no lesse effect: Viz, he shewed, that in their Classes we have in this shier of Northampton (as they have in moste places of the lande beside) they had concluded generally that, The dumbe ministerie should be taught to be noe ministerie at all.
  - 11. Item, he the sayde Snape then declared that in the same Classe they had agreed upon this poynte; that they should in in their severall Charges and congregations teach all one kynde of doctrine tendinge to the erectinge of the government.

- 12. Item, he declared in these, or the lyke wordes: How say you (sayde he) if we devise a waye, whereby to shake of all the Anti-christian yoke and government of the Bishopps: and will injuntlie together erect the discipline and government all in one day. But peradventure it will not be yet this yeare and this halfe.
- 13. It'm, that they woulde doe these things in such sorte by these yet Classes, that by the grace of god they (Viz, the Bishopps) shoulde never be able to prevayle againste it.
- 14. It'm, upon the first of Peter the 5th he declared, that in the Churche of god there oughte not to be anye government by Lo. Bishopps; but that there oughte to be a Christian equalitie amonge the ministers of god; Nor the ministers of your worde shoulde goe wt their trowpes and traynes, as they manner is at these dayes.
- 15. It'm, that the Discipline of the Churche is of an absolute necessitie to the Churche; And that the Church oughte of necessitie to be governed by Pastors, Doctors, Elders, Deacons, and Widowes; weh he declared out of year wordes of Peter; The Elders, weh are amonge you. &c.
- 16. That here one, and there one, picked out of the prophane and common multitude, and put aparte to serve the Lorde; maketh the Churche of god; and not the generall multitude: out of y wordes of Peter, But you are a chosen generation.
- 17. That as nothinge maketh a separaton between man and wife, but whoredome: so what soever beinge devised by the brayne of man, & is brought into the Churche to be used in the outwarde worshippe and service of god (seeme it never so good and godlye, never so holie) it is spirituall whoredome; out of the seconde Commandement.
- 18. It'm, Mr. Snape beeinge demanded how a man coulde be a minister of god, that stoode onelye by the authoritie of man in respect of his outwarde callinge, and fell at his comanndement; Answered, that he had bene in such a perplexitie him selfe; that rather than he woulde have stoode by the vertue of anye letters of Orders, he woulde have bene hanged upon y gallowes.
- 19. It'm, Mr. Snape hath at sundrie tymes, or once at yo least in the hearinge of others declared, that before it were longe; it

- shoulde be seene, that they woulde have this government by Doctors, Pastors, Elders, Deacons, and Widowes; and that in deede all, or some of the sayde ministers afore articulated have begon in theyr severall Cures to erect them, or some parte of them.
- 20. It'm, let the paper (we'h is a coppie of a certayne wrytinge supposed to have bene set downe by him the sayde Snape) be shewed unto him, and let him upon his oathe declare whether he doth not knowe or beleeve that the same is a true coppie of a wrytinge set downe under his owne hand, or not.
- bene intended for bookes not autorized: and thereupon he caussed to be caried divers sortes of such bookes to one George Bevis a tanner, desiringe him to lay them up in some secret place; who bestowed them thereupon in his barke-howsse. And afterwards the sayde Snape fetched away agayne the sayde bookes or moste of them; but left 25 or there aboutes of the bookes called (A defence of the ecclesiasticall discipline) in 4° againste Mr. Bridges, wt the saide Bevis, and desired him to sell them after 14. or 16.d and they or some of them were by him the sayde Bevis accordinglie solde.
- 2. It'm, Christopher Hodgekinson obteyned a promisse of y° sayde Snape; that he woulde baptise his childe: but Snape added sayinge, you must then give it a Christian name allowed in y° scriptures. Then Hodgekinson tolde him, that his wives father, whose name was Richarde, desired to have the givinge of the name. Well sayde Snape) you must doe as I bid you, least when you come, the Congregation be troubled, Not w'stinge Hodgekinson thinkinge it woulde not have bene made a matter of such importance, caussed the Childe to be brought to St. Peters; and Snape proceeded in th' action (thoughe not accordinge to the booke of comon prayer by lawe established) untill he came to the naminge of y° childe: but hearinge them callinge it Richarde, and that they would not give it anye other name; he stayed there, and woulde not in anye case baptise the Childe. And so it was caried awaye thence, and was baptised the weeke followinge at All-hallowes churche, and called Richarde.
- 3. It'm the sayde Snape beeinge or pretending to be Curate of St. Peters in Northampton, doth not in his Ministratons reade the Confession, Absoluton. Psallmes, Lessons, Letanie, Epistle, gospell;

Administreth the sacraments of baptisme and the supper, marieth, burieth, churcheth or giveth thanckes for weomen after Childeburthe, visiteth the sycke, nor perfourmeth other partes of his dutie at all, or at least not accordinge to the forme prescribed by the booke of Common prayer authorized; but in some changeth, some partes omitteth, and others addeth, choppeth, and mingleth it w other prayers and speeches of his owne &c, as it pleaseth his owne humor.

- It'm, sondrie Ministers who mett in one or more Synodes assembled whin a yeare and an halfe last past and lesse, concluded and agreed that everie man in his severall charge shoulde indevoure to erect a government of Pastors, governinge Elders, and Deacons: That they shoulde teache and houlde, that all ministers who are called accordinge to the order of the Churche of Englande to be an unlawfull, or have an unlawfull callinge: And that such allreadie beeinge ministers, as stande affected well unto their Courses, and whom they dare trust, shoulde be induced to renownce their former callinge by Bishopps, and to take a newe approbaton by them in their Classis, beeinge an assemblie of sondrie ministers win a certayne compasse in a shyer, and whereof they have aboute iii, in a shier, or so manye as convenientlye may be: And that this is the Lordes ordinance, wherebye onelye they must stande in theyr ministerit: And that the lyke approbation shalbe used in those that were not ministers before: And that after such callinge, they that were not ministers afore, may preache untill they be called to some certayne charge. At what tyme if the people of such place call them, then are they to be holden full ministers, and may minister the sacraments. Never the lesse it is permitted, that yis shall goe to the Bishoppe for writinge (for their safe standinge in theyr callinge) as unto a Civill magistrate in a matter belonginge onelye to the out warde man, and none otherwise. ffor they holde, that thereby he receaveth not anye power to be a minister; or to lyke effect hath it bene concluded, or is practised amongest them.
- 5. It'm, in sondrie places of this realme such their determinatons have bene and are put in vre and practise: namelye in Northamptonshier, in Essex, Suffolke, Norfolke, Warwickshier, Devonshier, Cornwall, &c. The sayde Snape renownced or woulde not stande in his ministerie by the callinge of the Bishoppe, and was agayne (as afore) allowed or called by the Classis; but woulde not thereupon administer the Lordes Supper. But afterwards

the parishe of St. Peters afore sayde, or some of them, knoweinge that by reason such determination he might not accompte himselfe a full minister, untill some particulare congregation had chosen him; They did thereupon choose him for their minister: And by that callinge and as afore, doth he stande in his ministerie at this present, and not by the callinge of the Bishoppe.

- 6. Item, one Larke not farre from Wellingboroughe in the sayde shier beeinge not afore a minister accordinge to the churche of Englande had the approbaton of the sayde Snape and others of a Classis uppon tryall made of him: And then was by them willed for his safe standinge to goe to a Bishoppe (as to a Civill magistrate onelye) for writinge.
- 7. It'm, accordinge to the usuall place concluded on in that behalfe, one Hocknell havinge bene 6. or 7. yeares afore a minister, beeinge to have a benefice was willed to bringe some testimoniall from the ministers of the sayde shier for his sufficiencie and conversaton, (because moste patrones that eyther them selves be so affected, or have frende so bene, have bene dealt w' to such lyke effect.) Whereupon he cominge to the sayde Snape, was willed to renownce his first callinge, and not to stande by the Bishopps callinge into the ministerie: And had to that purpose by him and his companions of the Classis a text given, and a daye prefixed to preach upon it: weh was by Hocknell perfourmed before the Classis and others at St. Peters aforesayde. After w'h sermon the Classis alone beinge assembled, Hocknell was willed to stande aloofe. Then Penrie began to make a speeche, and to exhorte them to be carefull to call upon god and to deale w' out affection in this action, &c. After weh they fell to consultaton. Some lyked that he shoulde be admitted; and others misliked both because he had not delyvered the Metaphore that was in his text; and because he was no grecian nor hebritian. Who ovor-weyinge the rest, Hocknell was called for, and in some sorte comended. But yo speaker of the Classis tolde him he must take more paynes at his booke, before they woulde allowe of him as a fytt minister. Whereupon Hocknell fell out wt them, and contenuminge theyr Censures did proceede and tooke possession of his benefice.

## At the end of the MS. occurs:

"Sir, Be pleased to Transcribe this Copy, and return it as soon as possible pray send the proof back as soon as you can. From Mr. Leackes in the Old Baily."

## Round Dryden's Virthplace.

By J. ALFRED GOTCH,

FELLOW OF THE ROYAL INSTITUTE OF BEITISH ARCHITECTS.

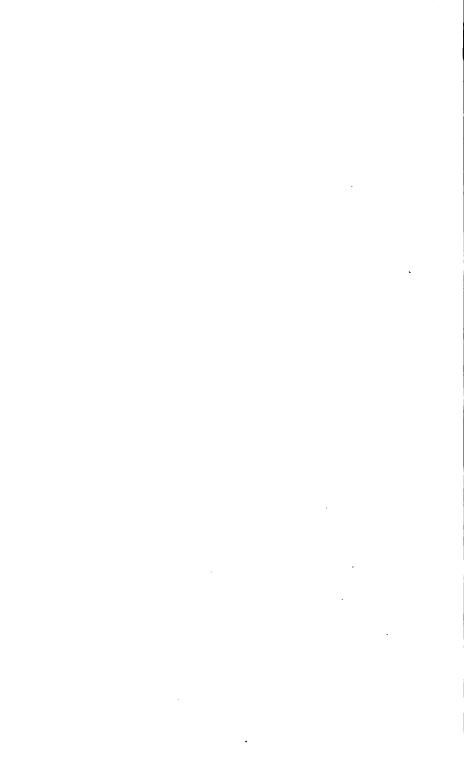
Reprinted from Porthamptonshire Potes & Queries, Part xxv., 1887.

WITH ILLUSTRATIONS.

## Morthampton:

THE DRYDEN PRESS: TAYLOR & SON, 9 COLLEGE STREET.

1887.





## Round Oryden's Girthplace.

MONG the many interesting villages of Northamptonshire not the least honourable are the two Aldwinkles. In one was born Thomas Fuller, author of the "Worthies of England"; in the other, John Dryden. Many of the villages in the neighbourhood go in couples, being distinct parishes, yet close together. Such are Barnwell All Saints and Barnwell Saint Andrew; Cranford St. John and Cranford St. Andrew; Great and Little Weldon; Great and Little Oakley; and others. Of the two Aldwinkles the larger is St. Peter's; its church, with a handsome decorated tower and spire, standing well up amid the It was here that Thomas Fuller was born, in 1608, his father being, as he tells us, the "painful preacher," of the place. epithet, appropriate enough to some preachers even now, had doubtless a different meaning to the Fuller than it has to us. But, however pleasant or wearisome it may have been to listen to the father, one has only to read the son to like him. He was a man of portentous memory, and it is said that he could repeat a sermon verbatim after once hearing it—a matter for no small wonderment.

When Fuller was three-and-twenty years old, when he had left his native village for Cambridge, and had left Cambridge again for some distant cure of souls, John Dryden was born in his grandfather's house, the parsonage of Aldwinkle All Saints. His father lived across the valley at Tichmarsh, where he had a little property, making him "passing rich on forty pounds a year"; but he was a stranger in the village, being the third son of Sir Erasmus Dryden, of Canon's Ashby, across on the other side of the county. One very good reason for his settling at Tichmarsh was that he had married a niece of the squire, Sir John Pickering. The Pickerings had been long established at Tichmarsh, and lived in the manor-house on the south

side of the church. The house has entirely disappeared; but, according to Bridges, it was "embatteled" on the south side, and had an "embatteled" turret. The Pickerings had moved thither out of the old manor-house, of which the ruins had lately been taken down when Bridges wrote. When Erasmus Dryden, father of the poet, came among the Pickerings they had been living in their new manorhouse some seventy years. The head of the family was Sir John; and his younger brother, Henry, was rector of Aldwinkle All Saints, just across the Nen. It was with the Reverend Henry Pickering's daughter, Mary, that Erasmus Dryden fell in love, if a man with so learned a name could descend to so vulgar an emotion. Indeed, it is not on record that he did fall in love; all that is recorded is that the two were married on October 21, 1630, at the little church of Pilton. some two miles further down the Nen. Why they should have gone into a strange parish to be married is not at all obvious. Pilton was a home of the Newton Treshams, their manor-house stands a few yards from the church, or rather—they would, perhaps, have preferred one to say—the church stands a few yards from their manor-house: and why Erasmus "Drydon," as the register calls him, and Mary Pickering should have jaunted away to Pilton to be married, is a question which the curious may answer at their leisure.

It is not so surprising to find John Dryden making his entry into the world in his mother's old home—the rectory at Aldwinkle. He was the firstborn, and very likely the parsonage was a more comfortable place than the elder Dryden's house, if he kept it up with anything like forty pounds a year. But conjecture on this point would, perhaps, be idle, for legend assigns no particular house to Erasmus Dryden, and legend is the only authority for locating his eldest son's birth at Aldwinkle. But legend has maintained the same story since the poet's own time, and Bridges, who wrote some 20 years after Dryden's death, roundly asserts that "in the parsonage house of Aldwinkle All Saints was born Mr. Dryden the poet." Much of the rectory is certainly older than the time in question; the part facing the road, in spite of the modern windows, is the oldest portion of the house; and it is here, in the room over the entrance, that glorious John is said to have been born.

As his father lived at Tichmarsh, it is rather with that village than with Aldwinkle that Dryden's early recollections must have been associated. But, no doubt he frequently went from one house to the

other; down the hill from Tichmarsh, across the sluggish Nen, which winds amid broad level meadows—in summer, waving with fragrant hay; in winter, often a wide and turbulent lake—and then up the gentle acclivity to where the church stands amid tall trees, its sunny side looking diagonally across the valley to the many pinnacled tower of Tichmarsh. Perhaps, when the sun was fierce, and the hay waggons were being piled with their fragrant burden, and the horses were standing head-and-tail in the shade, switching the flies off each other's faces, the lad would take a dip in the quiet' Nen, and disport himself without fear of such intruders as (experto crede) the present day too freely affords, even in so retired a place as the river above Aldwinkle mill.

But very soon after his potential swimming days had begun, the future poet left his home for Westminster School, and came no more to his native county, save as a visitor. Tichmarsh, Oundle, and Cotterstock, he must have known as a man; but Aldwinkle would have no further family interest for him, for his grandfather was dead, and the Rectory inhabited by strangers. The old man was buried in the churchyard, and over his body was raised a plain, massive tomb, on which may still be read, when the sun shines from a particular quarter of the heavens, the simple record of his birth and death. There is an epitaph now hardly legible; it cannot be the work of the future laureate for he was then scarcely old enough to have undertaken the task, and anyway he might well have been deterred by the efforts of his grandfather's brother in that species of composition. No one will venture to say that Dryden derived his poetic faculty from his mother's side, if the following epitaph to her uncle, a "physitian," written by himself, may be taken as a specimen of his verse at its best:

Reader thou art sick to death, more danger in
Thy soule the less thou feelest, purge out thy sin:
Oh, seek to live; I studied cures and found
Christ's pretious blood best balm for every wound;
Dear eye, peruse, refourme, redeem, fulfill,
My lines, thy life, thy tyme, God's holie will.
Abi Viator.

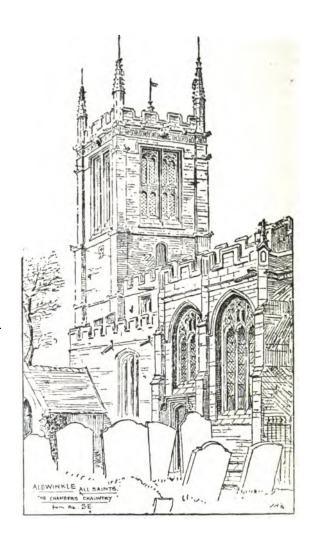
The great epitaph writer of the family was Mrs. Creed, wife of John Creed of Oundle, Esquire, a cousin of Dryden, and daughter to Sir Gilbert Pickering, of Tichmarsh. Dryden used to visit her pretty frequently, and after his death she wrote him an epitaph as longwinded as all the others to her family, with which she adorned the walls

of Tichmarsh church. When we read Dryden's verses, or his cousin's wordy epitaphs, we feel how far we have left Mediævalism behind, with its pithy hic-jacets and its crabbed rhymes. Less than two centuries lie between us with our bald sepulchral statements of birth and death, and John Creed with an epitaph half a page long. Nearly two centuries and a half lie between Mr. Creed's monument and the brass lying in Aldwinkle Chancel, whereon is graven "Hic jacet Willius Aldewyncle Armig. qui obiit XXVIII. die Augusti A°. dni Milimo CCCC.LXIII. cuj aie ppicietur Deus." Surely our custom and that of William Aldewyncle's time is better than good Mrs. Creed's. It is curious how closely we have reverted to the Mediæval type; but the invariable prayer of those brasses—that God would have mercy on the dead man's soul—is now only uttered over the condemned murderer.

The William Aldewyncle whose brass has just been mentioned seems to have been the last of his name. He lived and died long before Dryden's time. Doubtless in his day he was a man of authority, and one who played his part on life's stage with ability and applause; but all his virtues, and all the deeds which he did, are of less interest to us now than the brass which simply records his death. The whole part which he played moves us not so much as his final exit. His sorrowful widow, to whom, no doubt, we owe his brass, consoled herself before long by marrying a certain William Chaumbre, and it is to these worthies that Aldwinkle Church owes one of its finest features—the chauntry on the south side.

Bridges gives the reasons for the erection of this charming feature. "In the fourth year of Henry VII., William Chaumbre and Elizabeth, his wife, formerly the wife of William Aldewyncle, by deed dated the 8 Nov., 1489, erected a chauntry at the altar of the Virgin Mary in the Church of All-Saints, Aldwincle, for the prosperity of the king, and Eliz. his consort; the safety of the founders while living, and for their souls after their decease; and for the souls of Will. Aldewyncle, John Chambre, and Anne his wife, Maud Fossebrok, and others. For the support of John Selyman, chaplain, and his successors in the said chauntry, the founder gave the manor of Armston named Buren's-thing [here follow other descriptions]. He appoints also the chauntry priest to teach spelling and reading to six poor boys of Aldwincle, to be chosen, after the decease of the said William and Elizabeth Chaumbre, three by the chaplain, and three by the rector of

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S. Peter's, Aldwyncle; and that every night the said boys shall say for the souls of the founders the Psalm De profundis, with the prayers Inclina Domine, Et fidelium. The chaplain is directed to give every year, by four quarterly payments, xxvis. viiid. to two poor persons of the said town. After the founder's death, the appointment of the chaplain is given to the abbat of Peterborough. In 1535, 26 Hen. VIII., the profits of this chauntry, William Peycok being chaplain, were rated at viiil. viis. viiid., out of which was deducted, in alms to the poor, for the souls of William Aldewyncle, William and Elizabeth Chambers xxvis. viiid. in rents resolute viis. viiid. In the thirty eighth year of this reign [1547] it was granted, with the lands belonging to it, to Sir Edward Mountague. The chauntry-house, the ruins of which were lately pulled down, stood in Mr. Spinckes's yard, where human bones have been dug up."

Though the chauntry-house has been pulled down, the chauntry itself is left, and has proved a more lasting monument to its founders than the nightly recitation of *De profundis* by the six poor little scholars.

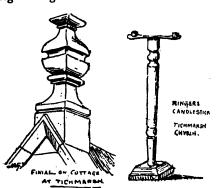
Although in summer the walk across from Aldwinkle to Tichmarsh through the meadows is an easy and pleasant affair, in winter the path is not infrequently under water, and then the only route is round by the road. Even the road sometimes is only passable to vehicles. But this compulsory deviation from the straightest path has the advantage of taking the traveller through the interesting hamlet of Thorpe Waterville, a collection of cottages close by the Nen. stood a castle, but it fell to ruin so long ago that hardly anything is known of it. The earliest possessors of the manor were the Watervilles, and Bridges conjectures that one Azelin de Waterville built the castle. However that may be, it passed from that family so long ago as the end of the 13th century, and out of the ruins of the castle, Walter de Langton "Bishop of Coventre," built a large mansionhouse, parts of which still exist, though considerably modified and modernised. The worthy bishop in building his house procured "for that purpose, without leave of the monks, and to their great detriment, a vast quantity of timber from the woods belonging to Pipwell Abbey." Pipwell Abbey itself is now only a name, and the mansionhouse, wrongfully built of the monks' timber, can show more remains to the present day than the great home of the monks itself. house not much remains; there are mounds and moats about it, and

close by a large building, now used as a barn, but which, it is said, was originally the guest-house of the castle.



No doubt, had there existed in Dryden's time the same anxiety to preserve ancient records and to fathom past history that prevails now, a great deal of information might have been gathered from the ruins such as he must have seen them; but in some respects we, in the present day, have the advantage of him, since we can regard with all the interest that time lends to a good piece of work that little cottage in Thorpe, which was built during Dryden's life, and which, if he noticed it at all, must have seemed too commonplace to deserve much attention.

At Thorpe we are on the main road leading from Thrapston to Oundle. Turning to the right we get to Tichmarsh, while the other way leads to the Barnwells



and Oundle. At Tichmarsh there is not much of interest beyond the church. There are a few cottages with doors and windows of the universal Northamptonshire type, but the manor-houses, as already stated, have quite disappeared.

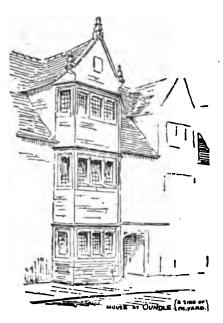
We have seen how Mrs. Creed, adorned the church with epitaphs; but she and

\* This cottage has been pulled down and rebuilt since the above was written.

her cousin the poet, are not the only inhabitants of Tichmarsh who emerge from the respectable obscurity which inevitably envelops small villages. One Lewis Pickering, a half-brother of Mrs. Creed's great-grandfather, lives in the pages of Thomas Fuller's Church History as one of the earliest who carried to lames I. the news of Elizabeth's death. Another connection of the family, Robert Keyes, brother-in-law of the same great-grandfather, was implicated in the Gunpowder Plot; and eventually suffered death on that account in Parliament-yard at Westminster. There is hardly a village in the county which cannot produce some tale, apocryphal or otherwise, connecting it with the terrible plot. It is astonishing in how many places the conspirators met to concoct their nefarious schemes. Tichmarsh, however, has Fuller's authority for its legend, which is thus given in the Church History, with the marginal note-"The apish behaviour of Keyes":--" Indeed, some few days before the fatal stroke should be given, Master Keyes, being at Titchmarsh, in Northamptonshire, at the house of Master Gilbert Pickering, his brother-in-law (but of a different religion, as a true Protestant), suddenly whipped out his sword, and in merriment made many offers therewith at the heads, neck, and sides of many gentlemen and gentlewomen then in his company. This, then, was taken as a mere frolic, and for the present passed accordingly; but afterwards, when the treason was discovered, such as remembered his gestures thought thereby he did act what he intended to do if the plot had took effect -hack and hew, kill and slay, all eminent persons of a different religion from themselves."

"The short and simple annals" of Tichmarsh offer little else of interest. Indeed, nothing known in song or story occurred in this neighbourhood, except the tragedy of Fotheringhay. To be sure, could all be written that must have happened along this Nen Valley, it would make a stirring tale. For here was a chain of camps in Roman times, and in after centuries the castles of Thorpe and Barnwell must have been the centres of great events, but their history has perished as completely as the buildings themselves. To those who like to wander about seeking history in out-of-the-way places, rather than to visit scenes whose history is already made, this quiet countryside round Dryden's birthplace is full of interest. We have heard about Thorpe and Tichmarsh, and Barnwell, with its storyless castle. Barnwell, however, has worthier claims upon our attention than its

ruined stronghold, for here lived Parson Latham who built two hospitals and founded five free schools in neighbouring villages, besides doing much other charitable work. A little further down the Nen is Oundle, with its great school and lofty spire, up which an adventurous schoolboy recently climbed by means of the crockets. Here lived, in one of the fairest houses in the town, John Creed, Esq.,



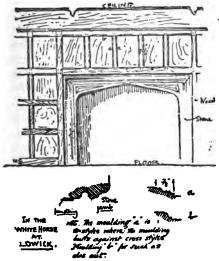
husband of Dryden's cousin. Legend says that the timber used in his house came from Tresham's New Building at Lyveden, some four miles off, whence it was taken by one of Cromwell's officers, who vainly endeavoured to batter the place down. The legend is probably not true, at least, so far as the battering is But it would concerned. not be wonderful if the "New Bield" had excited the wrath of the Puritan soldier, for it is covered with symbols such as only a worshipper of the "Scarlet Woman" would have devised. Oundle still retains much of its ancient air, and

lies pleasantly sloping down to the Nen and its meadows.

Coming back from Oundle to Aldwinkle, we pass close to Lilford Hall, a fine 17th century mansion, the front of which has two large semi-circular bay-windows running up two storeys, and crowned with a pierced parapet; and then, crossing the river by two handsome bridges we reach Pilton again, where Dryden's parents were married. The rectory, which was formerly the manor-house, is a picturesque old building with gabled dormers rising from steep roofs of Colley Weston slates. Inside the house the chief feature of interest is the 17th century barrel-vaulted plaster ceiling of the drawing-room; but there are very few memorials of the Treshams left except in the

register. Leaving Pilton on our way to Wadenhoe we see across the river the fine spire of Achurch, where lived in the 17th century the fanatic Robert Brown, rector of the place, and founder of the Brownists. It is said that he used to say there was no church in England but his and that was A-church. Bridges, in relating this, dryly observes, that even fanaticism strives to be witty. Puns have decidedly improved since those days, for surely the reverend enthusiast's struggles in this line were scarcely crowned with success.

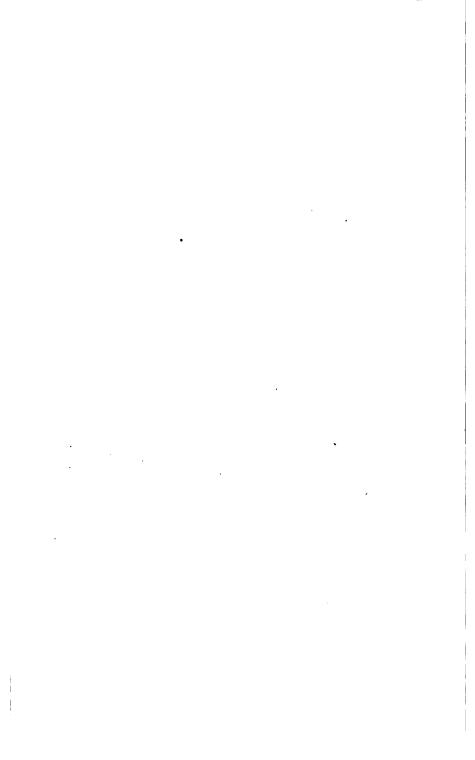
From Wadenhoe it is not far to Lowick, where is one of the most interesting churches in the county. It abounds in stained glass



and fine monuments, as it was the church of the large mansion of Drayton, which is about half-a-mile distant. The "White Horse" will be found, not only a pleasant country inn, but also an old house, with a great deal in it that is worth seeing.

A pleasant walk of two miles or so, leads into Islip, with another good church; and thence to Thrapston it is but a step. With Thrapston the circuit round Dryden's home is completed, and a charming tract of country will have been

covered. Not a country exciting violent admiration, but one full of repose, full of calm beauty, and full of quiet interest.





of the Persians and the Medes. We have described the earliest mode of which we have any record, of fastening the sandal. Later this was modified by the introduction of a small loop at the end of the sole, through which the great toe was thrust and so the foot was kept in position. Some of the ancient sandals are preserved in the British Museum. They vary in shape and material. Those worn by women of the upper classes were usually pointed and turned up at the end like our skates; whilst others had a sharp flat point and were nearly round. The Egyptians like most Eastern nations were divided into castes or classes, and the differences between them were scrupulously maintained even to the fashion of the sandals. The upper classes wore the inconvenient but aristocratic long-toed sandal which, it is believed, was forbidden to the lower classes, who wore a commoner, short-toed, but much more convenient sandal. Assyrian sculptures at Nineveh are supposed to be as old as the ancient memorials of the valley of the Nile, but the sandals which they depict are much better in point of style and utility, as feet protectors, than those of Egypt. The difference observable in the style of sandals worn by the various classes in Egypt, does not appear to have obtained amongst the Assyrians, the same kind of sandal being apparently worn by all classes. Fig. 2 is an Assyrian sandal (Fig. 2.) from the Ninevite sculptures in the British Museum. This in all probabilty was formed of a sole of wood or thick leather, to which a back part was attached, covering the heel and the side of the foot, leaving the toes and the instep exposed. Such was the kind of sandal, according to Mr. Layard, worn by ancient Assyrian kings and their principal officers. The sculptured form of an ancient Babylonish king—probably Morodach Adan Akhi, date 1120 B.C.— is one of the earliest remains in which the foot is covered. According to the Talmudists, "there were sandals, whose sole or lower part was of wood, the upper of leather, and these were fastened together with nails. Some sandals were made of rushes, or of the bark of palmtrees, and they were open both ways, so that the foot might be put in either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction." Sir Gardiner Wilkinson in his "Manners and Customs of the Ancient Egyptians" says "Ladies and men of rank paid great attention to the beauty of their sandals; but on some occasions, those of the middle classes who were in the habit of wearing them, preferred walking barefooted; and in religious ceremonies, the priests frequently took them off while performing their duties in the temple." Herodotus tells us, and this is confirmed by ancient monuments, that the Egyptian priests worshipped their deities with uncovered feet. Whilst the monuments of ancient Egypt indicate.

Turkish slipper, Plutarch asserts that the Egyptian women were accustomed to go with naked feet. The Caliph Hakken, founder of the religion of the Druses, forbade the Egyptian shoemakers, under pain of death, to make shoes or any other similar foot-clothing for the women. This was doubtless intended to keep women closely within the precincts of their homes, and so put a limit to the propensities to "gadding about," and "scandalous tittle-tattle," which have been ungallantly-and, shall we say libellously?-charged upon the "better half" of the human creation. The spirit which dictated this contempt-uous disregard of the "rights" of Oriental women has been bequeathed to generation after generation of Eastern nations till to-day. Frequently the sandal was lined with cloth upon which was painted the figure of a captive, who was thus trodden underfoot by his conqueror—a symbol of the barbarous spirit of the time in which captives (Fig. 3.) became slaves and were treated with the greatest ignominy. Fig. 3 is taken from the sandal beneath a mummy of Harsontiotf, now preserved in the British Museum: the figure is that of a Jew. It is an illustration of the spirit which inscribed in the hieroglyphic legends, accompanying an ancient king's name, where his valour and virtues are recorded in sculptured designs—"Ye have trodden the impure peoples under your powerful foot."

> The straps attached to Egyptian mummies form tolerably conclusive evidence that the Egyptians were acquainted with the art of tanning, dressing, and staining leather of various colours. The Hebrews apparently learned the art from them, for we find in their profusion of offerings for the building and decoration of the tabernacle, they brought to Aaron "rams' skins, dyed red, and badgers' skins." Though of course it may be suggested that these could have been prepared by, and obtained from, the Egyptians, of whom the Israelites "borrowed" many things, en permanence. In the Scriptures the shoe is often spoken of in connection with the customs of the people. And here it must be stated that the word translated shoe, in the original means also sandal, and in Holy Writ it more generally denotes the latter than the former. The earliest Scriptural mention we have of the shoe is in Genesis, xIV. ch., 3 v., where Abraham having beaten the five kings and rescued his brother together with other captives and goods, is offered the goods by the King of Sodom. The patriarch rejects the proposal saying, "I will not take from a thread even to a shoe-latchet." Again, Moses, when he drew curiously near the burning bush, which he saw as he kept the sheep of his father-in-law, Jethro, near to Mount Horeb, heard the voice of God saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy

ground." Moses was acquainted with the custom of the Egyptian priesthood, and this was a call to him to manifest at least as much respect to the God of Israel as Egyptian priests were wont to show their gods. This taking off the shoes out of respect to Deity, when the sacred presence was approached, was afterwards practised by the Hebrew priesthood, who ministered barefoot, after the hierarchy was established. A similar case to that of Moses is that where the angel of the Lord appeared to Joshua, and commanded him, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." (Joshua, v ch., 15 v.) In the East it is still considered a mark of the highest reverence to worship bare-footed; and a like token of respect is paid to superiors. This uncovering of the foot is synonymous with a modern European's uncovering of the head. Strabo says the Eastern custom was practised by the sacerdotal order among the ancient Germans. The Egyptians scrupulously observed the custom; and the Mohammedans practice it whenever they enter their mosques. The Easterns probably borrowed the custom from the Jews. Mr. Wilkins in his Asiatic Researches relates that when at Patria, he was desirous of entering into the inner Hall of the Sheiks. He was informed it was a place of worship open to him and to all men, but before entering he must divest himself of his shoes. We are told that at the present day when any one goes to pay his respects to the King of Sumatra, he first takes off his shoes and stockings, and leaves them at the door; whilst another authority says, that at the doors of an Indian temple "there are seen as many slippers and sandals as there are hats hanging up in our churches."

It was a custom amongst the Jews, anciently, to ratify an agreement by pulling off the shoe, as witness Ruth, IV ch., 7 & 8 v.- "Now this was the manner in former time in Israel concerning redeeming and concorning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee? So he drew off his shoe." The drawing off this shoe sealed an agreement whereby Ruth and the property of three other persons-her father-in-law, Elimelech, and her husband and brother-in-law, Chilion and Maldon-were given over to Boaz by the act of the next kinsman. This was in accordance with the ancient law which required that the brother or nearest kinsman of a woman's deceased husband should marry her if there were no children. If the kinsman on whom the obligation devolved was not prepared to carry out the law, there was a mode of release from it, but one attended with some ignominy. The woman was in public court to take off his shoe, spit in his face (or "spit on the ground before his face") saying, "So shall it be done to that man that

will not build up his brother's house." It is probable the circumstance was entered in the genealogical registers, and this would explain the reproach implied in the words, "his name shall be called in Israel, the house of him that hath his shoe loosed." (Deut. 25.10.) The Editor of Knight's Pictorial Bible says, the transaction between Boaz and his kinsman is perfectly intelligible: the taking off the shoe denoted the relinquishment of Ruth and the property of her husband, her brother-in-law and father-in-law, on the part of the nearest kinsman, and the dissolution of the obligation devolving upon him, and the transference of the same to Boaz. The custom of marrying a brother's widow has long been discontinued amongst the Jews, but the ceremony of releasing the parties is still observed. Allen in his "Modern Judaism" says, when the form of dissolving the mutual claim is to be gone through, three rabbis and two witnesses proceed to a place previously fixed upon. The parties wishing to be released come forward and declare their wish. The chief rabbi interrogates the man, and finding him unwilling to marry the widow, orders him to put on a shoe of black list, which is kept for these occasions. The woman then says, "My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother." Upon this, the brother replies, "I like not to take her." The woman then unties the shoe, takes it off and throws it on the ground. This she does with her right hand, but, says old Purchas in his pilgrimage, "if she want a right hand, it putteth the rabbines out of their wits to skan, whether with her teeth, or how else it may be done." Having thrown down the shoe, she spits on the ground before him, saying, "So shall it be done unto the man that will not build up his brother's house, and his name shall be called in Israel, the house of him that hath his shoe loosed." The persons present then exclaim three times "His shoe is loosed." The woman is provided with a certificate, empowering her to marry any other, according to her choice. Analogous laws have prevailed amongst the nations of Western Asia, and the principle, it is said, is still to be found in the law of the Arabians, the Druses of Lebanon, and the Circassians. According to Lord Hales, it existed in Scotland so late as the eleventh century. At the present time, says Burckhardt (in his "Notes on the Bedouins"), the use of the shoe as a token of right or occupancy may be traced very extensively in the East, and however various or dissimilar the instances may seem at first view, the leading idea may still be detected in all. among the Bedouins when a man permits his cousin to marry another, or when a husband divorces his runaway wife he usually says "She was my slipper, I have cast her off." This Eastern idea of the shoe being regarded as a token of possession is not altogether

unknown to ourselves, it being conveyed in the homely proverbial expressions to "stand in the shoes of another," "waiting for dead men's shoes," etc. Sir F. Henneker in his notes during a visit to Egypt, Nubia, etc., speaking of the difficulty of persuading the natives to descend into the crocodile munimy pits, in consequence of some men having lost their lives there, says "Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head, and put it upon that of his son, or put him in his place by giving him his shoes,—a 'dead man's shoes.' This was an act of transfer, the father delegating to the son the charge of the family which he feared he was about to leave, or from whom death would speedily remove him, and thus deprive them of his care and concern for them." The custom of throwing an old shoe after a newly married pair "for luck," not altogether fallen into desuetude, is supposed to be typical of a wish that the union may be crowned with blessings. Edward J. Wood in his "Wedding day in all ages and countries" suggests with a good show of reason that it was originally intended to be a sign of the renunciation of dominion and authority over the bride by her father or guardian. Another author with more ingenuity than probable accuracy suggests that the hurling of a shoe was first meant to be a sham assault on the person carrying off the woman, and is a relic of the old custom of opposition to the capture of a bride. Michelet in his "Life of Luther" says the Reformer attended the marriage of Jean Luffte, and after supper conducted the bride to bed. He then told the bridegroom that he ought to be master in his own house; and as a symbol he took off the husband's shoe and put it at the head of the bed afin qu'il prit ainsi la domination et gouvernement. some parts of the East it was customary to carry a slipper before a newly-wedded pair as a token of the woman's subjection to her husband. At a Jewish wedding at Rabat the bridegroom struck the bride with his shoe as a token of his authority and supremacy. The bitter anathema implied in the words "he will die with his shoes on," is now rarely if ever heard. In Western Asia slippers left at the door of an apartment signify that the master or mistress, whoever may be therein, is engaged, and no one thinks of intruding, not even a husband though the apartment be his wife's. Messrs. Tyerman and Bennett, speaking of the termagants of Benares, say "if domestic or other business calls off one of the combatants before the affair is settled, she coolly thrusts her shoe beneath her basket, and leaves both upon the spot to signify that she is not satisfied." In this way she indicates that she keeps possession of the ground and argument, during her unavoidable absence. A blow from a slipper was more dreaded by Mussulmen than a stroke from a poniard. The latter might bring death, it is true, but the former brought dishonour.

The sting of the insult may have been in the sandals forming the covering of the lowest part of the body, and, as being trodden underfoot, symbolising the sentiment of contempt. It is fabled of Hercules that so great was his love for Omphale, queen of Lydia, that he not only became her slave, exchanging his club for a spindle, but suffered the grave indignity of being beaten with her slipper, Mr. Morier, in his narrative of a second journey to Persia, mentions a case in which a servant was beaten with a stick on the back and on the mouth with a shoe heel. Another case cited is one in which a Shah of Persia examined some officers and finding they did not answer him as he desired he exclaimed "call the Ferashes and beat these rogues till they die." The Ferashes came and beat them violently and when they attempted to say anything in their own defence they smote them on the mouth with a shoe, the heel of which was shod with iron. One writer says the sandal worn by women was anciently used in domestic life to chastise an unruly husband. To unloose or remove the sandals was the office of the lowest menial; and it was usual for the serwant, when his master walked barefooted, to follow, bearing his sandals. Readers of Sir Walter Scott will remember the dry humour with which the veteran novelist satirized the custom of loosing or drawing off the king's shoe which seems to have been one of the whimsical knight's ceremonies by which certain honours were held of the ancient Scottish monarchs. The ceremony of paying this homage is ridiculed with the happiest effect in one of the most amusing chapters of Waverley, where the honest but pedantic Baron of Bradwardine, in whom the privilege is vested by inheritance, performs it with much solemnity for the Chevalier, Prince Edward. The novelist with rare humour afterwards quotes what purports to be an extract from the official gazette, recording the particulars of the ceremony, as performed by the said "Cosmo Comyne Bradwardine, of that Ilk," at Pinkie House. "His Royal Highness having placed his foot upon a cushion. the Baron of Bradwardine kneeling upon his right knee, proceeded to undo the latchet of the brogue, or low-heeled Highland shoe, which our gallant young hero wears in compliment to his brave followers. When this was performed, His Royal Highness declared the ceremony completed; and embracing the gallant veteran, protested that nothing but a compliance with an ordinance of Robert Bruce, could have induced him to receive even the symbolical performance of a menial office from hands which had fought so bravely to put the crown upon His Royal Highness. the bead of his father. in his father's name and authority, has been pleased to grant him an honourable augmentation to his paternal coat of arms, being a budget or boot-jack, disposed salter-wise, with a naked broad sword, to be borne in the dexter cantel of the shield; and as an additional motto on a scroll beneath, the words 'Draw and draw off.'"

At a very early date the art of decorating the covering for the feet began to develope; and the pretty feet of the fair seem to have betrayed the earliest susceptibility to pedal adornments, although the use of these embellishments was by no means confined to them, as we shall presently see. Some of the earliest and most distinctive examples we find in Jewish records. Thus, in Solomon's Song (vii ch., I v.), the bride is thus addressed:—" How beautiful are thy feet with shoes (sandals), O prince's daughter!" In the case of Judith of the Apocrypha, although her personal attractions, the splendour of her attire, and other ornaments, may have attracted the attention of the fierce Holofernes, the Assyrian general, it was her sandals that "ravished his eyes." (Judith, xv1 ch., 9 v.) A passage in Isaiah gives us an idea of the character of some of the ornaments employed. "Haughty daughters of Zion walking and mincing as they go, and making a tinkling with their feet. The Lord will take away the bravery of their tinkling ornaments about their feet." (Isaiah, 111 ch., 16, 18 v.)

The first approach to a boot—and there was probably nothing of the kind existing prior to 500 B.C.—was in the shape of a high stocking or greave, a piece of leather affi xed to the front of the shins as a protection from injury in war, by means of leathern thongs or interlaced bands of leather. This protection doubtless eventuated in the elaborate metal greaves which for ned an important part of the armour of a later period. The transiti on of the sandal to the shoe is perhaps more evident in the sculptured remains of Persia than in any other of the dumb yet eloquent witnesses of antiquity. The basreliefs of Persepolis give many illustrations of the style of boots and shoes worn by the Persians in the time of Darius and Xerxesbetween 521 B.C. and 472 B.C. (One of these is a sort of ankleboot, half-shoe, half-sandal; for what is termed the "upper leather" is little more than the straps of the sa ndals left much broader than usual, and fastened by buttons along the top of the foot, (see fig. 4.) kind of shoe is represented as having been worn by soldiers, the upper classes, and attendants around the throne of the King. specimens are more completely sind unequivocally shoes, the characteristics of the sandal being ap parently entirely absent. There are also among these sculptures seve ral kinds of boots, one of them being similar to the three-quarter W ellington of the present time. highly ornamental dress-boot seiven in fig. 5, adorned the legs of a (Fig. 5 gaily-dressed youth depicted or 1 a Theban painting, and supposed to have belonged to a country ad jacent to Egypt. It is similar in form to the dress Wellington of the present century, and is a sample of the boot decoration then prevai ling. Inghirami, in his "Monumenti

Etruschi," gives an engraving of a heathen priest, taken from an ancient Etruscan sculpture, the figure wearing a pair of top-boots exceedingly like those worn by the ditchers and fishermen of to-day. The Etruscans were antecedent to the Greeks and Romans in civilization, so that this must be very old, although not so ancient as the Theban painting just noticed. It is tolerably clear that the shoe developed into the boot, and that Orator Henley's celebrated method of making shoes had not been thought of at this early stage of the world's history. Many of our readers will recollect the anecdote of the great mob orator, who once, by a clever strategy, is said to have attracted "the greatest multitude of shoemakers ever known to have been assembled on one occasion" at his oratory near Lincoln's Inn Fields. He had announced a special discourse to shoemakers, and in order to "draw" an audience, with the true genius of sensationalism, he declared that he could teach them a most expeditious way of making His method was simple but effectual, viz., to cut off the tops of their boots. The tickets of admission on that occasion bore the appropriate but mocking motto - Omne majus continet in se minus (the greater contains the less). It is also sufficiently clear that in a very great degree modern fashion is but an imitation-a more or less refined one it may be-of the other forms and fashions whose records are to be found on these ancient monuments. "History repeats itself" in the way of boots and shoes as with everything else, and the boots of modern days find their earliest exemplars on these striking sculptured memorials of nations whose sun of prosperity has gone down for ever, but who once occupied the proud place in the world of "first in arts as in arms." Thus we can, with much of truth, exclaim:-

"Fashions that are now called new
Have been worn by more than you;
Elder times have used the same,
Though these new enes get the name."

The great Persian monarch, Cyrus, was not only a warlike soldier, but a connoisseur in the art of dress. He was accustomed to wear purple and white robes, and to encase his feet and legs in yellow buskins. If a man were unfortunate enough not to possess the dignity of high stature, he recommended that he should wear a sort of buskin or stocking, between the sole of which and the bottom of the foot some substance might be inserted to give an increased height to the wearer. A similar method of increasing their height appears to have obtained amongst women also, for Xenophon, in his Œconomics, mentions the wife of Ischomachus as wearing high shoes for that purpose. In the tombs of ancient Egypt, women's shoes have been discovered that have this object distinctly in view, for they are formed of a stout sole

of wood, to which is affixed four round props—really a sort of footstool, only fixed to the feet—raising the wearer a foot in height. The Phrygian bonnet, which the goddess Minerva is sometimes represented as wearing is a characteristic head-dress which finds a fitting counterpart in the Phrygian boot. This article was worn very high, had four long flaps or streamers at the top (consisting of the leg-skins of animals whose skins had been used for body clothing) and were laced up in front.

We now approach one of the most remarkable periods in the history of the chaussure or foot-gear-a period including the costume of the Greeks and Romans, but in an especial degree that of the latter. The ancient Greeks were evidently averse to encumbering their feet with either sandals or shoes. Though according to Homer-if we are to attach any historical value to the great epics which bear his name—the Greeks used boots even in the time of Agamemnon; and he terms them "brazen booted." If such were the case it was probably they were only used during war, for monuments of a date subsequent to the siege of Troy, represent the Greeks as wearing only a simple sandal, which was fastened to the foot by means of bands of leather or other material, crossed several times over the instep and reaching as far as the middle of the leg. That was the ordinary cothurnus of travellers. The "divine" Plato desired that the people should go with naked feet, but his wish was futile. Phocion, the celebrated Athenian general, (4th. century B.C.) who was a disciple of Plato; and the austere Roman, Cato of Utica, who died about fifty years B.C.,—both men of incorruptible integrity—with others, used sometimes to go without shoes, as a protest against the usage which compelled their wear. At Athens many of the people would be found walking with their feet free from all covering. early Christians, the men especially, except in war, walked without shoes: the women carried their shoes for the sake of propriety. The magicians and sorceresses when they performed the occult ceremonies connected with their mysteries had, curiously enough, one foot clothed and the other naked. As the Greeks and Romans progressed in empire, riches and luxury, the covering of the feet gradually advanced from the ruder and simpler fashions of their national youth, to a perfection of style and an elaborateness of decoration which made the craft of the shoemaker quite an art. The Romans, who were so largely indebted to the Greeks both for their literature and art, borrowed the fashions of their boots and shoes, but "improved" upon them; and at the same time utilized the various kinds of foot-gear, sandals and the like, in use amongst other nations. In their own apartments the Romans ordinarily went about with naked feet, but for out-door wear

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the variety of boots and shoes was legion. Vegetable sandals called

baxa or baxea were worn by the lower classes; and as a symbol of humility by the philosophers and priests. Another class of foot-gear very largely patronised by the poor was the solea. by the poor were of a clumsy description. A lighter kind of the same class of shoe was worn by the rich. As the name imports, it was properly speaking a species of sandal, a sole, cut to the pattern of the tread of the foot, with a simple fastening across the instep. higher classes were one kind of solea in the house on account of its lightness; wearing out-of-doors the calceus. Other kinds, however, were adopted by the lower classes, labourers, and rustics. La Crepida, so called on account of the noise (crepitus) it made in walking, was a variety of the solea. It left the foot uncovered, was attached to it by means of straps, but it had a much thicker sole and was only a common sandal, worn by common people, and was to be obtained at a low price. La Crepidula, as the name implies, was a diminutive, and was like the former but had a thinner sole. La Gallica, an imitation of a shoe used by the Gauls in the rainy season, belonged to the same family. It had a wooden sole, was only known towards the time of Cicero, and its use was confined to the country; and doubtless was mainly worn by the common people. The makers of the baxea and of the solea, designated respectively baxearii and solearii, constituted a (Fig. 6.) corporation or college at Rome; the forerunners of future trades guilds, or companies. We give (fig. 6) one of the specimens of footgear largely in use amongst the rustics of Rome. The inner part or sock was turned over the foot, the straps to the sandal being then fastened over the foot. Similar articles we are told are to be seen at the present day on the feet of the Roman peasantry of the Pontine marshes. The calceus was a species of high shoe or low boot, and in some respects corresponded to the modern Blucher. It was of various colours, generally black, sometimes red, or of a bright scarlet; and it entirely covered the foot, rising about three inches above the ancle. and being fastened at the top by a strap, a lace, or a cord. variety, the calcei incinati, ascended to the middle of the leg. ordinary calceus varied in colour according to the dignity or office of the wearer. None but an Ædile, a kind of Roman magistrate, was allowed to wear those that had been dressed with alum, and that were of a red colour. Red seems to have been a favourite colour with the Romans, as it was with the Hebrews and Lacedæmonians, and as it is still in Western Asia. The Ocrea, a boot or gaiter which sometimes rose as far as the middle of the leg, was an article of apparel elegantly fashioned and very susceptible of adornment. The Phacasium, a Greek shoe, made of white and light leather for delicate feet, was one of the choicest examples, and was used by the priests and sacrificers of Athens and Alexandria in their idolatrous ceremonies. There is some difference of opinion as to the class of chaussure, which went by the name of the soccus. Lacroix says it was applied to a species of shoe or sandal worn only by women and effeminate men, and ultimately to the socks worn by comedians. In reply to those archæologists who argue that the socci were only used by comedians, he quotes from Propertius—"Cui sæpe immundo sacra conteritur via socco." Translating this, "souvent la voie sacrée est soulée par un soque immonde" (the sacred way is trodden oft by unclean socks) he argues that it must have been an article commonly worn by a certain class of the general public as well as by comedians in their performances. The soccus was a kind of shoe or slipper, and is really the prototype of some of our dressing room slippers. It was made of common leather dyed yellow, and made to fit both feet indifferently, as well as loosely, so as to be cast off at pleasure. Sometimes, however, the socci were nicely finished, and were made to fit well, due regard being had to rights and lefts. The actors of tragedy wore the cothurnus or buskin. (See fig 7.) This had more richness and (Fig. 7.) elegance about it, was higher at the heel, and altogether fitted to play an important part in the imposing attire essential to ancient tragedy. It gave to the actor a grander presence; and if he lacked height it was usual to increase the thickness of the sole by additional layers of cork. By means of such an artifice, the ancient tragedians could represent with greater dignity, and with more fidelity the heroes and gods of their dramatis personæ. The fact that these distinct varieties of foot gear were worn by the two classes of actors, gave rise to the Thespian designation "brethren of the sock and buskin." cothurnus was a boot reaching above the calf and sometimes as far as the knee. It was laced down the front so that it should fit as tightly as possible. It was generally stained purple, (a most costly dye) or some other gay colour. Sometimes the skin of the head and paws of a wild animal were affixed to the upper part and formed a not altogether ungraceful addition. Ordinarily the Roman cothurni went indifferently on both feet: hence the proverb "cothurno versatilior" (more changeable than a cothurnus) as expressing inconstancy and unreliability. The cothurnus was not only worn by tragedians, but by hunters, horsemen, and also by the nobles. goddess Diana the great huntress, is consequently represented wearing this type of boot. It was also worn by the later Roman Emperors, but was then elaborately decorated. Whatever difference of opinion may exist as to the precise characters of other varieties of the Roman chaussure, no doubt exists that the caliga was the especial foot gear of the soldier. It derived its name from the number of its straps-ligulæ-which were twisted round the leg.

The thongs with their points of intersection where they crossed one another, formed a sort of network, sometimes reaching as far as the knee. The sole of the caliga was studded with large clumsy nails or short spikes, to enable the soldiers to secure a firm foot-hold when engaged in battle, or when marching over uneven or slippery ground-(Fig. 8.) fig. 8. This boot gave its name to Caligula one of the Roman Emperors. His true name was Caius, but in his youth, when with the army of his father Germanicus, he only shod himself with the light caligæ. The soldiers who remarked this, gave to him on that account the name of Caligula, which never left him. He was henceforth "Cæsar cognomen caligæ cui castra dederunt" (That Cæsar to whom an armed camp gave the name of a shoe). The name caligali was often given to the Roman soldiers on account of their shoes; and for the same reason the word caliga, by metonomy, was sometimes applied to the profession of arms. Seneca has also used it in the phrase, "A caliga ad consulatum perductus," (from a simple soldier has become a consul). The campagus, a sort of half-boot, differing a little from the caliga, was the most ordinary foot-gear of the Emperors, being sometimes embroidered with the figure of an eagle and enriched with precious pearls and diamonds. The boots worn by the Roman Emperors were most elaborately decorated, and (Fig. 9.) not without taste and skill, as may be seen by fig. 9, which is an illustration of the boot of Hadrian whose noble statue adorns the British Museum. The boots of these potentates were also adorned and sometimes elaborately with gold and costly gems. Similar elaborate and costly decoration was also adopted by the higher and wealthier classes. The Emperor Heliogabalus is said to have woru exquisite cameos on his boots and shoes. Towards the close of the Roman Republic the women wore a sandal or shoe ordinarily white, but it lost little by little its original simplicity, and the material was at length dyed in various colours. Emulating the example of Cyrus, and in harmony with his advice to men, they endeavoured to make themselves taller by using very thick cork soles to their sandals. The decorations of foot-gear were carried to an almost incredible extent. The Romans invented for the clothing of the foot unheard-of refinements and foolish coquetteries. They ornamented their shoes especially those of the women, with pearls and embroideries. According to Virgil, they made a kind of light boot which was adorned with gold and amber. The leather of which the boots and shoes were made was stained with dyes which cost fabulous prices. Some shoes were brilliant with ornaments of chased silver; others, again, sparkled with precious stones. They were not content with having their shoes loaded with leaves and sheets of gold. They wished also that the soles should be of massive gold. That profusion says

Lacroix, which would pass amongst us for inordinateness and senseless extravagance, at Rome astonished no one, dazzled no one. immense fortune in which some patricians rejoiced, made that display only in harmony with their other expenses. It impossible to find limits for this inordinate luxuriousness. period Aurelien forbade men to wear red, yellow, white or green shoes, permitting them to be worn by women only; and Heliogabalus of whom, it is said, by the bye, that he never wore a pair of boots twice—forbade women to wear gold or precious stones in their shoes. At length the artistic capabilities of the "gentle craft" constructed half-boots of purple-stained leather, the form of which was so exquisitely elegant, and the embroidered decoration of which was so perfect that the beau monde of Roman society preferred them to those that were enriched with gold or diamonds. The ambition of excess had "o'erleaped itself." The excesses of prodigality were not merely exceptional, but general amongst the wealthy, and formed a fruitful source of mirth to the satirists of the period. In Plautus' comedy of the Bacchides, a master asks his valet if a certain person named Theotime is rich. "You ask me if a man is rich" replied the valet "when he uses soles of gold to his shoes." Pliny speaking of his own time says, "Our ladies are not content to adorn their walking shoes alone with precious stones and jewels, but even the slippers which they wear in their private apartments are decorated; precious stones do not suffice, they must, to be in the fashion, tread on pearls, and crowd their feet with ornaments like kings." Curtius describes the clothing of a high priest thus, "His dress is adorned with gold and purple falling to his knees. His sandals of gold are enriched with precious stones." Seneca tells us that when Cæsar adopted this elaborately ornamented foot-gear, those who pretended to excuse him said "Cæsar was not affected by vanity, but that it was by the wish of the people that he presented himself in public in a high boot, gilded. worked in gold and ornamented with pearls." From a position of insignificance the shoe was raised almost to the rank of a jewel: and the goldsmith and jeweller threatened to usurp the place of "the gentle craft," but that the experience of men taught them "there's nothing like leather,"—at least for shoes. The height of Roman civilization thus saw the manufacture of foot-gear almost elevated to an art. The embellishments of the shoe made it an ornament instead of an uncomely necessity; and lovers preserved the shoes of a mistress with as much care and devotion as the slain of Cupid in these days preserve ribbons and locks of hair. The straps of a sandal figured amongst the most precious relics. Suetonius tells us that Lucius, in order to gain the goodwill of the Emperor Claudius, asked his wife Messalina, as a particular favour to allow him to pull

her sandals off. Having pulled off the sandal of the right foot, he retained possession of it, carried it continually between his robe and tunic and often kissed it. Many eminent men of this period thought it no derogation to their dignity to exercise their inventive powers in the construction of new styles of boots and shoes. Greece furnishes a remarkable example—that of Alcibiades, the celebrated Athenian. He invented a stylish boot which received his own name and appears to have become a great favourite. generally adopted by the Sybarites of Athens. The Romans were no doubt first infected with the foppery of foot-gear by the example of the Greeks. The spirit of foppery, in this particular, prevailed among the Grecian soldiers about 200 B.c. for it is recorded that Philopæmen, the celebrated general of the Achæans, found it necessary to rebuke his soldiers for their extreme nicety about their sandals and shoes, and to recommend them to pay more attention to their warlike accounted ments, and see that their greaves were kept bright and fitted well. We have hinted that amongst the Romans, the foot-gear was indicative of class distinction. It has been aptly said that the rank and fortune of persons could be recognised by an inspection of their feet only, and the stranger who passed through the streets of Rome had only to lower his eyes in order to learn the quality of the people who brushed up against him. This distinction was kept up by legal enactment. The Roman Senators, for instance, wore shoes or buskins of a black colour, with a crescent of gold, silver, or other ornamentation on the (Fig. 9.) top of the boot. Fig. 9 is an illustration of one of these. Thus calceos mutare (to change shoes) became a proverbial expression to denote a change of condition; and Cicero so applies it to Asinius on his becoming a Senator—mutavi calceos (he has changed his shoes). It arose from the fact that the chaussures of two classes of society being perfectly distinct, it being necessary in rising from one to the other to use another sort of shoe. This custom did not escape the keen appreciation of the satirist, for it used to be a joke in Rome against those persons who owed the respect they received to the accidents of birth or fortune, that "their nobility was in their heels," in allusion to the distinctive boots they were allowed by their position to wear. The shoes of the Patricians were higher than those of the common people. They came up as far as the middle of the leg. and were fastened by four tags or knots, whereas the Plebeians had only a right to one strap. The poor people had great difficulty in moving about with their wooden shoes, which were almost identical with the heavy shoes with which criminals were shod in order to prevent their escape. The French sabot and the Lancashire clog belong to the same class of boot. At Athens, women of high rank had the privilege of wearing a particular kind of shoe. A noble

Roman lady converted to Christianity, could renounce without a pang perhaps, her silken robes, her golden ornaments and precious stones, but it was exceedingly difficult for her to give up the costly foot-gear which indicated her position. Thus St. Jerome, in one of his epistles to Marcellus, instances as a most meritorius act, the sacrifice of a young and beautiful noble dame who had given up this class distinction and adopted the foot-covering of the plebs. One species of shoe, light and delicately worked, had been imported from Greece into Rome. It was only young idlers, known by their effeminacy and voluptuousness, who wore them publicly. It was called the sicyonia. "If you were to give me," says Cicero, in the first book of the Oration, "some sicyonian shoes, I would certainly not wear them; they are too effeminate; I should perhaps like the convenience of them, but on account of their indecency I would never permit myself to wear them." It is difficult to understand what ground Cicero had for making such a charge against this shoe when we remember that the straps of the ordinary Roman sandal hid very imperfectly the nudity of the feet, and that such a man as Cato often walked barefooted.

Before leaving this part of our subject we may note the circumstance that the slaves at Rome walked with naked feet, which was one of the signs of their degradation. They were called cretati, because it was customary to mark them on the feet with chalk when they were for sale, or yet again gupsali because they had, what was inevitable, dusty feet. Tibullus recalls that particular in one of his elegies when he says, "He rules, he who was so low-born as frequently to have dusty feet." Freemen would be careful not to go out with naked feet lest they should be taken for slaves; hence the moral courage of those who, nevertheless, like Phocion and Cato of Utica, in making their protest against foot-gear, braved public opinion. Pythagoras is said to have forbidden his disciples to wear shoes of any other material than that of the bark of trees. He was a believer in transmigration and therefore doubtless had a reverence for even the skins of animals, thinking that they might have enclosed the migratory spirit of his ancestors. The origin of the well-known proverb Ne sutor ultra crepidam (the shoemaker should stick to his last) belongs to this period. It is said that Apelles the most celebrated painter of antiquity, having placed a picture before his door concealed himself with a view of hearing the rough and ready criticisms of the passers-by, and of profiting by them if possible. Amongst the casual critics was a shoemaker who found fault with the boots of one of the characters represented, pointing out judiciously where the fault lay that rendered them imperfect. Apelles, perceiving that the

criticism was just, made the correction counselled. The Shoemaker, emboldened by the prompt thanks of the artist, advised him, with the air of a connoisseur, to re-touch at the same time a leg the proportions of which seemed to him not quite natural. But this time Apelles had less respect for his opinion, and laughing at the presumptuous giver of advice, made him the response, which has since become proverbial: "Cobbler stick to your trade, and above all guard yourself against offering your criticism beyond the shoes." The craft had evidently taken root as a distinct class of handi-craftsmen, for Fosbrooke tells us in his "Dictionary of Antiquities" that "the streets of Rome in the Reign of Domitian were at one time so filled with cobblers' stalls that the Emperor had to issue an order to clear them away, probably to some bye-way of the city." Shakespeare's Roman cobler, who figures in the first scene of Julius Cæsar, is more than possible. The scene is a street in Rome, and the indications are those of Cæsar's coming triumph. Enter Flavius, Murellus, and certain commoners, amongst whom is a cobler (a name not then of derision, but one of the ordinary appellations by which the craft was known in early times):-

Mur.. You, sir; what Trade are you?

Cob. Truely Sir, in respect of a fine Workman, I am but as you would say, a Cobler.

Mur. But what Trade art thou! Answer me directly.

Cob. A Trade Sir, that I hope I may vse, with a safe Conscience, which is indeed Sir, a Mender of bad soules.

Fla. What Trade thou knaue? Thou naughty knaue, what Trade?

Cob. Nay I beseech you Sir, be not out with me: yet if you be out Sir, I can mend you.

Mur. What mean st thou by that? Mend mee, thou sawcy Fellow?

Cob. Why, sir, Cobble you.

Fla. Thou art a Cobler, art thou?

Cob. Truly sir, all that I line by, is with the Aule: I meddle with no Tradesmans matters, nor womens matters, but withal I am indeed Sir, a Surgeon to old shooes: when they are in great danger, I recouer them. As proper men as ever trod vpon Neats Leather, have gone vpon my handy-works.

Fla. But wherefore art not in thy Shop to day? Why do'st thou leade these men about the streets?

Cob. Truly sir, to weare out their shooes, to get myselfe into more worke. But indeede sir, we make Holyday, to see Cæsar, and to reioyce in his Triumph.

Never had the "gentle craft" been so influential in the annals of costume as at this period; which was also remarkable in that it includes in its history the Christian life of an Alexandrian shoemaker and saint, and the noble lives and martyrdom of SS. Crispin and Crispianus. Our sketch would be incomplete without some brief

record of their lives. St. Anianus was a shoemaker of Alexandria, who it was said was converted by St. Mark. The Christian evangelist, says the legend, was entering the city of Alexandria to preach the religion of Christ, when the thong or latchet of his sandal broke. proceeded to the shop of Anianus to get the damage repaired. Anianus, in doing the work, pierced his hand with his awl, and, with a cry of pain, made some such exclamation as "O, good God!" The saint promptly took occasion to speak to him of that God whose name he had unconsciously invoked, and in order to add force to his teaching, addressed an earnest prayer to heaven on the shoemaker's behalf. He then applied some mud to the wound, which was at once miraculously healed. Anianus needed nothing more to convert him. He invited St. Mark into his house, made him and those accompanying him sit down at his table, and lent a ready hear to the teaching of the messenger of God. Shortly afterwards he was baptized, he and all his house. His progress in Christian knowledge and virtue was so rapid, his fervour so touching, and his capacity so marvellous, that St. Mark had no hesitation in appointing him Bishop of Alexandria during his absence. After the death of the Evangelist, Anianus governed the church for nineteen years, and died November 26th, in the year 86 A.D. The Roman Martyrology, however, fixed his commemoration on the 25th April. Eusebius says he was a man well beloved of God and admirable in all things. The Shoemaker-Bishop is in some countries regarded as the patron saint of the shoemakers, though the patronage of St. Crispin is more generally recognized. A certain halo of glory crowns the heads of St. Crispin and his brother St. Crispianus. They lived two hundred years later than Anianus, in stormier times, when the fierce spirit of persecution to which they fell victims raged violently; St. Anianus, it would seem, ran his course upon earth with comparative smoothness, and died a natural death. Although some attempt has been made to prove that the tomb of the two martyr-brothers is in England. there can be no doubt that the glories of their life and death were confined entirely to France. They were born at Rome, and were of noble birth-probably of royal blood. In the reign of Diocletianwho signalised his assumption of power (284 A.D.) by so sanguinary a persecution of Christians that his reign is known as "the era of martyrs "-some fervent Christians belonging to the best families of Rome, proceeded to Gaul to propagate the truths of the Christian religion, and amongst them were the two brethren. They settled down at Soissons, a city about seventy miles north of Paris, and situated on the left bank of the River Aisne, in a beautiful and fertile valley. The people refused them hospitality on the ground of their Christianity, and from fear of the cruel persecutions then

raging. The brethren then determined to engage in some useful occupation, and chose that of a shoemaker. So kindly did they take to the craft, and so ardently did they strive for excellence in it, that, as has been alliteratively expressed, les deux artisans devinrent même deux artistes. They became the best workmen in the city, but they worked not for profit, and took delight in making shoes for the poor. Taking advantage of every opportunity to teach the people, they won their confidence and love, and the poor would visit them, not so much because they stood in need of their work, as because they wished to hear the Divine Word. Many were thus led to abandon the worship of idols and were filled with a desire to love and honour the living God. These circumstances came to the knowledge of Maximinus, whom Diocletian associated with him in the government of the empire. against the brothers Rictus Varus, "the minister of his cruelties," who governed Belgic Gaul under the title of consul, and with the grade of Prefect of the Pretorium. Varus found them at Soissons making shoes for the poor. Lacroix, quoting probably from a writer who lived at the close of the VIII. century—to whom we are chiefly indebted for a full record of the lives of these martyrs, with the supernatural incidents which are said to have accompanied their death—gives the circumstances of the seizure, trial, and death of the brothers. Varus asked them what God they worshipped. told him they adored the one true God, and that they looked with contempt on Jupiter, Apollo, and Mercury. Varus then took them in chains to Maximinus, who ordered that they should be charged before him with being violators of the Imperial edicts. "Tell me" said he to the two shoemakers "what is your religion and what your origin." They replied, "Connected with families known and respected at Rome, we came amongst the Gauls for the love of Christ, who is, with his Father and the Holy Spirit, one God, Creator of all things, Eternal. Him we serve with faith and earnest devotion, and we desire, so long as our bodies are animated with life, to continue in our worship and obedience to Him." Enraged at these words Maximinus exclaimed, "By the virtue of the gods! if you do not abjure that folly, you shall perish in the most terrible torments, so that you may serve as examples to others. If, on the contrary, you are ready to sacrifice to the gods, I will load you with benefits and honours." The holy martyrs answered, "Thou canst not frighten us by thy menaces for to us death is a blessing. Keep for thyself the riches and distinctions thou dost promise us; we have already aforetime disdained them for the cause of Christ, and we are happy to disdain them again. As for thyself, if thou didst but know, and love Christ, thou would'st disdain not only riches, and even

empire, but all the vain pomps of idolatry; and thou would'st receive from His love life eternal. But if, on the contrary, thou still remainest attached to idolatrous vanity, thou wilt be cast into hell, with all the demons whose images thou dost honour." responded: "Let it suffice you that you have so far corrupted many of my subjects by your misdeeds and your wicked arts!" "Misguided man!" replied the martyrs, "thou disregardest the good God who has elevated thee to empire in spite of thine unworthiness; had it not been for that, thou would'st not have had the power to hinder the extension of his imperishable kingdom upon earth." Then, inflamed with fury, for bad men hate to hear the truth, Maximinus handed them over to Rictus Varus, a man of blood and vengeance, accustomed to support unpityingly the passions of his master, and enjoined him to torture them severely, and then put them to the most atrocious death, The willing instrument of the Emperor's cruelty obeyed his instructions only too faithfully, for, according to the story, they were tortured with unrelenting severity. But in the midst of the most horrible tortures the martyrs rejoiced, suffered patiently, and prayed to God. It is said that Varus, mad with anger, ordered that millstones should be fastened to their necks, and that they should then be cast into the Aisne, so that there they might find their death (afin qu'ils y pussent trouver la mort). But, joyous and radiant, these confessors of the faith, protected by the Divine power, were neither submerged by the waters nor bruised by the mill-stones, nor paralysed by the rigorous cold; but gained the opposite shore of the river without sustaining the least harm. seeing this miracle, Varus could no longer contain himself, and had them plunged in molten lead, but they again escaped unhurt. Whilst they prayed a drop of the boiling lead flew up and struck Varus in the eyes, causing him great pain and blinding him. Still more infuriated, instead of asking for relief for his body and soul, he ordered that pitch, fat, and oil should be mixed together and melted, and that the martyrs should be plunged into that vile boiling concoction. This order was quickly executed. But the martyrs, animated with celestial hope, cried, "Lord thou canst deliver us from the tortures of that impious man!" An angel appeared, who drew them from the cauldron unharmed. Seeing that all these tortures were useless, Varus in fury precipitated himself into the seething cauldron, and so departed this life (et sortit ainsi de la vie.) Thereupon these holy martyrs piously prayed that the Lord would call them to Himself; and that same night it was revealed to them that they were about to receive the reward of their sufferings and their martyrdom. Maximinus, hearing of the fate which had befallen his tool, ordered that the shoemaker martyrs should be beheaded;

and that sentence was carried into execution. The year of their martyrdom was 287 or 288 A.D. But the wondrous influence exerted by the sanctity of the brothers was to find still further manifestation. According to the veracious narrative which we have quoted, the two bodies were abandoned to the voracity of dogs and birds of prey, but, guarded by Christ, they were preserved intact. A pious old man named Roger, and his wife Pavia, to whom God miraculously furnished all that was necessary for the removal and laying out of the corpses, gave them harbourage under their modest Subsequently the Christian clergy and people determined to remove the bodies, and having prepared a place worthy of the martyrs, they transferred them thither by river with great dignity and rejoicing. The moment the boat which carried the remains of the saints reached the shore, a child, blind, deaf, dumb, and lame touched the lid of the coffin, and was at once healed of all his infirmities. The bodies were deposited in two tombs, which eventually became the site of a Christian church, where many miracles were wrought. About the year 649, Anserik, the Bishop of Soissons, had their remains removed to the basilica of St. Crispin the Great; thence they were transferred to Mons in Hainault, there to be sheltered from the ravages of the Normans, to be returned to their former asylum when the danger was past. A religious house was built on the supposed site of the martyrs' prison, and this was dedicated to St. Crispin. The establishment of the monastery was confirmed by Pope Innocent II. in 1142. Many of the learned dispute the existence of Homer, the reputed author of the two great Greek epics, the Iliad and Odyssey, some of them asserting that the word is derived from homereo, a collector, and that the alleged name of the poet is really but the title for a collection of the noblest fragments of ancient Greek poesy. Similarly the very existence of St. Crispin has been doubted. A French critic contends that St. Crépin (the French name for the saint) is but an abstract personification of shoemakers in general. It was customary, he says, to assign positions to saints according to their names, and he was persuaded that when St. Crépin was made shoemaker and patron of shoemakers. it was as a revival of the Latin word crepida, which was taken from the Greek, and meant pantoufte (slipper or sandal). So, he suggests, St. Crépin should be in good French St. Pantouflier. same mode of reasoning, St. Crispin in England might with equal accuracy be designated St. Boot. On the other hand, the author of the Dictionnaire des Reliques is not only far from supposing SS. Crispin and Crispianus to be creations of the imagination, but. on the contrary, is so impressed with the reality of their existence that he says they each left behind them three bodies-one each

Rome, in the Church of St. Lawrence; one each at the Monastery of Lezat, four leagues from Toulouse; and one each at the abbey of Notre Dame de Soissons. Whatever opinion may be entertained as to the supernatural occurrences alleged to have taken place at the death and burial of the two saints, there can be little doubt of their existence, that they taught Christianity at Soissons, and that they suffered martyrdom for their religion. They are worthy, then, of the pre-eminence accorded to them as patron saints of the craft which they honoured by their handiwork, by their lives, and by their death. According to a statement made by the Rector of Faversham, Kent, at an Archæological Society's meeting held in the autumn of 1872, after the saints had been decapitated their bodies were thrown into the sea, the waves washed them ashore at Romney Marsh, where they were piously recovered, and they were buried in the parish of Faversham, where their tomb is said to have been found in the ruins of a Benedictine Abbey founded by King Stephen in 1147. The rev. gentleman appears, by some strange oversight, to have arrived at the conclusion that Crispianus was St. Crispin's wife. We have not been able to ascertain the evidences on which the tomb is held to be identified There is an English version of the as that of the two martyrs. lives of the saints, decidedly legendary, we are bound to say, but which selects this town of Faversham as the scene of their labours. It is contained in a quaint little volume entitled "The Delightful, Princely, and Entertaining History of the Gentle Craft," two of the minor objects of which are to shew why shoemaking is called "The Gentle Craft," and how the proverb first originated "a shoemaker's The period to which the legends assigns son is a prince born." their lives is the same as that to which the more reliable account tells us they belonged, namely, the Diocletian era; for the legend opens:-"When the Roman Maximinus (the colleague of Diocletian) sought in cruel sort to bereave this Land of all her noble Youth, or Youth of Noble Blood; the Virtuous Queen of Logria (which now is called Kent) dwelling in the city of Durovenum, alias Canterbury, or the Court of Kentish-men, having at that Time two young Sons, sought all the Means she could to keep them out of the Tyrant's She therefore counselled them-"suiting your selves in honest Habit, seek some Service to shield you from Mischance, seeing Necessity hath privileged those Places from Tyranny." "The two young Princes, which like pretty Lambs were straying they knew not whither, at length by good Fortune came to Feversham, where before the Day peep they heard certain Shooemakers singing." was a pleasant one, and the young princes being favourably impressed with the mirthfulness that existed in so homely a cottage, knocked

at the door, and were greeted with the exclamation, "What Knave knocks there?" The voice was followed by a journeyman shoemaker, who entered into conversation with the two disguised princes. After some preliminaries, they were apprenticed to the shoemaking for seven years. Both the brethren became successful craftsmen, although they refused nothing that was put to them to do "whether it to wash Dishes, scour Kettles, or any other thing whereby they thought their Dame's Favour might be gotten." Following the admonition of an old journeyman who would always say to the apprentices—

"However Things do frame,
Please well thy Master, but chiefly thy Dame."

Their work gained for their master so great a reputation that he was appointed shoemaker to the Emperor Maximinus. continues the legend, "among all the Shooe-makers Men that came to the Court with Shooes, young Crispine was had in great Esteem with the fair Princess, whose Mother being lately dead, she was the only Joy of her Father; who always sought Means to match her with some Worthy Roman, whose Renown might ring throughout the whole World." But fair Ursula's heart was entangled by the shoemaker prince, and she soon found means to discover to him the state of her mind in regard to him. As she is engaged in this delicate task Crispin is credited with a sentiment which if characterised by an element of common sense is not free from a degree of sordidness scarcely consonant with the general idea of He is made to say, "If I were to chuse a Wife, then would I have one Fair, Rich and Wise: First to delight mine Eye; Secondly, to supply my Wants; and Thirdly, to govern my House." Upon her declaration of love, Crispin disclosed to the princess the secret of his princely birth; and ultimately they were secretly married by a blind friar at Canterbury. There is a strange mixture of half-fact and extravagant fiction in the legend. We are. for instance, told "how Crispianus was prest to the War, and how he fought with Iphicratis the renowned General of the Persians, who made war upon the Frenchmen." This is a curious jumble. By Iphicratis is no doubt intended the celebrated Athenian general, who lived six hundred years before the time of Crispianus, and who, by introducing some novel improvements in warfare. defeated the Thracians and Spartans. He was the son of a shoemaker, and once when reproached with the meanness of his birth, said he should be the first of his family, whilst his detractor would be the last of his own. The legend perpetuates this incident in another form, the reproach being flung at Iphicratis by the Prince of Gaul. Iphicratis retorts "thou shalt understand that a Shooemaker's Son is a Prince Born," meaning probably that a shoemaker's son may have princely qualities. Crispianus, the shoemaker prince, in fighting against this son of a shoemaker, fights on behalf of the Gauls like a second Hector, is the means of procuring peace, and wins such distinction as to gain the favour of Maximinus. In the meantime a child is born of the marriage of Crispin and the princess. and the triumphant return of Crispianus from the wars witnesses a most happy denouément. The high birth of the shoemakers is revealed. Maximinus is reconciled to the marriage of his daughter. and, as in the ordinary run of modern novels, everybody is "happy ever after," When the secret marriage was "confirmed openly with great Joy and Triumph," the shoemakers of the town made holiday, princely gifts being sent to them by Crispin and Crispianus to enable them to maintain their merriment. "And ever after, upon that Day at Night, the Shooe-makers make great Chear and Feasting, in Remembrance of these two Princely Brethren; and because it might not be forgotten, they caused their Names to be placed in the Kalendar for yearly Remembrance, which you shall find in the Month of October, three Days before the Feast of Simon and Jude." We are thus supplied with two distinct stories of the origin of the feast of St. Crispin, which on the one hand is held to commemorate the martyrdom of saints, and on the other to commemorate the marriage of a shoemaker prince. by the manner in which the holy-day has been turned into a holiday in succeeding centuries, we should certainly be led to suppose that the matrimonial legend had commended itself most to the easy faith and merry mood of the artificers of "the gentle Although associated with the name of St. Crispin, the craft.'' commemoration seems to be entirely dissociated from the martyrdom This, however, may to some extent be of the two brothers. accounted for in the change which has taken place with regard to many of the Church's festivals-religious feast days in many instances being transformed into secular festivities. Though the account of the Roman Calendar may be accepted as historically the most reliable vet the romantic incidents of the legerd have taken the stronger hold on the minds of shoemakers for some centuries. The romance has been turned into a ballad, to be sung on St. Crispin's night.

# The Shooemakers Song on Crispianus's Right.

Two Princely Brethren once there were, right Sons unto a King,
Whose Father, Tyrant Maximinus to cruel Death did bring;
Crispianus the one was call'd, the eldest of the Two,
Crispine it was the other's Name, who well had learn'd to woo,

These Brethren then were after forc'd from Father's House to fly,
Because their Foes to take their Lives in Privy wait did lye;
Into a kind Shooemaker's House they suddenly stept in,
And there to learn the Gentle Craft did presently begin,

And Five Years Space they lived so, with great content of Mind,
So that the Tyrant could not tell
whereas he should them find:
Tho' every Day to Court they came,
with Shooes for Ladies Feet,
They were not known by their Attire,
they us'd themselves to meet.

At length unto the furious Wars was Crispianus prest Whereas his Knightly Prowess then he try'd above the rest:

But Crispine found him better sport, would I had Crispine been,

The King's fair Daughter lov'd him well, as it was after seen:

But at the length so wisely wrought, as doth the Story tell, Her Father's right good Will he got, and every thing was well: And Crispianus came again from Wars Victoriously,

from Wars Victoriously, Then Shooemakers make Holiday, and therefore so will I:

And now for Crispianus's Sake,
this Wine I drink to thee,
And he that doth his Mark mistake,
and will not now pledge me,
He is not Crispianus's Friend,
or worthy well I wot,
To have a Lady to his Love,
as Crispine he bath got.

It is supposed to be owing to the circumstance of these two brothers of gentle birth having engaged in the work that the art of shoemaking has been dignified with the title of "the gentle craft;" and shoemakers are frequently designated the "sons" or "disciples" of St. Crispin. The odd saying "a shoemaker's son is a prince born" may be held to be verified by the birth of a son to the legendary Prince Crispin and the Princess Ursula.

In the "entertaining history" to which we have referred another origin is ascribed to the phrase "the gentle craft," although, we confess, that the story upon which it depends is yet more palpably apocryphal than the romantic lives of the Princes Crispin and Crispianus of the same work. It is contained in "The Pleasant Entertaining and Princely History of St. Hugh, with a particular Account of his Constant Love to the handsome Virgin Winifred." Sir Hugh, says this "history," was the son of the renowned King of Powis, a noble Briton born, and he loved the fair virgin Winifred who was the only daughter of Donvallo, the last king that reigned in Tegina, which is now called Flintshire. But she refused all offers of love, and determined on a religious life. Her father, who had been sent to Rome, died; and her mother having preceded

Whittier of Boston U.S., the poet of the Anti-slavery movement, who next to Longfellow, is the most popular of living poets in "the States;" and Hans Christian Andersen, of Copenhagen, whose charming poetry and prose have won for him a high place not only in the esteem of his Danish fellow-countrymen but of other peoples, into whose languages his works have been translated? The recognition of genius is always a gladsome thing, and we honour the appreciativeness of the Danes, when we are told that they lift their hats in respectful homage to this shoemaker poet as he passes down the streets of Copenhagen.

James Dacres Devlin, born at the commencement of the present century, was an accomplished litterateur and yet one of the best bootclosers in London. His shamrock-tongue (preserved amongst the rarities of the "St. Crispin" Museum,) is one of the most marvellous pieces of "closing" in the world. Devlin, who was born in Dublin, was a wanderer from his youth upwards; but whilst excelling at his trade he at the same time managed to acquire a large and varied knowledge of men and books. He was essayist, poet, and journalist. At one period he resided at Dover, assisting in the editorship of the Dover Chronicle. Then he contributed to Leigh Hunt's London Journal. and afterwards removed to Hereford, where he wrote "Helps to Hereford History, with some account of the great Mordiford Dragon." Subsequently he went to New York, where he was engaged as correspondent for the Daily News. He wrote several publications on the craft, and also started and conducted several short-lived trades' journals; but for some reason or another-probably because he lacked real business capacity—he could not succeed with them. He was a contributor to the Builder, the Spectator, and Notes and Queries. latter years of his known life were spent in London, but he appears to have led a wretched existence, and about the year 1863 he "passed into obscurity." Heaven only knows the depth of misery which that phrase may cover in regard to the subsequent period of poor Devlin's life. It is said he had accumulated a vast amount of matter apent shoes and shoemaking amongst all nations—the result of the researches of thirty years. He purposed writing a trade history and it was even announced, but his manuscript passed with him away from human "ken."

A happier example of the achievement of literary eminence by one of the craft is that of John Kitto, (born 1804, died 1854). Deprived of his hearing in boyhood by an accident, then an inmate of Plymouth Union Workhouse, from which the friendless lad was apprenticed to the shoemaking, scarcely a drearier out-look could be imagined for his sensitive soul, swelling with the consciousness of capability for better things. But there were rifts in the clouds through which the promise

of a brighter dawn fitfully gleamed. His talents attracted the attention of a sympathizing friend, Mr. Grove, of Exeter, who had both the will and the power to help him, and he was enabled to engage to "the top of his bent" in the intellectual pursuits that were his chief joy and solace. From thence the success of the workhouse lad became assured. Kitto's "Pictorial Bible," and his "Encyclopædia of Biblical Literature," with other publications on religious topics are amongst the memorials which this deaf workhouse apprentice has left of the intellectual power and energy that may grace the occupant of a shoemaker's seat. Amongst the truly great must be named that hero of humble life, John Pounds, (born 1766, died 1859) the philauthropic but crippled cobbler of Portsmouth, the founder of the first ragged school. His position was of the lowliest, his means were of the scantiest, but he had a great heart, rich in love for the neglected waifs and strays of juvenile humanity—

### "Spilt like blots about the city Street and quay and palace wall."

And he took them into his pity. That poor cobbler in his lowly stall, in some back street of Portsmouth, gathering the "little blackguards" as he fondly termed them, around him to do them all the good that lay in his power is at once a rebuke to the ostentatious charity-mongering of the day, and an example for those who think their opportunities and influence for good are but infinitesimal. Here was a cobbler, poor and unlearned, whom no inconsiderable portion of "society" would have regarded with supercilious contempt; but whatever his hand found to do, he, with a lofty Christian spirit, did with all his might. And so from the cobbler's stall there shone the light of as true a greatness as ever illumined this earth with its benign influence. To quote from John Plummer's "Songs of Labour:"—

"The poor shoemaker there
No rich reward might claim;
No tomb of marble pure and white
Records his honour'd name;
Yet in his heart he felt a bliss
To mortals seldom known,
And held within his breast a joy
That others might not own.

Oh, brave John Pounds! O, noble heart! Whose deeds of goodness shame
The paltry schemes of statesmen proud
Who talk themselves to fame.
He solved the problem of the ago,—
He taught neglected youth,
And bade them leave the ways of sin
For those of God and truth."

Then there is Richard Buxton, (born 1786, died 1866) the self-taught sheemaker-botanist of Manchester, whose whole leisure was devoted to the peaceful but absorbing pursuit of botanical research. himself a proof of the truth of his own dictum, that "the true botanist is generally an ardent admirer of all that is good and beautiful in nature." Side by side with him must be placed Thomas Edwards, (born 1815) the shoemaker naturalist of Banff, who gratified his predilections for natural history, manifested from an early period of his life, by exhaustive investigations of the natural history of the district The Christian ministry, past and present, has in which he resided. numbered many men who have risen from the shoemaker's bench. Notable amongst them was the Rev. William Huntington, a popular preacher of the last century, who, in derision of academic degrees, used to append to his name the initials S. S.—Sinner Saved—a pecu-; liarity still to be observed on the title-pages of his writings. Not less eminent was the Rev. Samuel Bradburn, "the Demosthenes of Methodism," who was born at sea in the Bay of Biscay. biographers represents his eloquence as "resembling the sublimity of his native ocean and the lofty and jutting rocks that overhang the stormy gulf which was the scene of his birth." He was one of a trio,—the other two being Rowland Hill and Nathan Wilks,—to whom all the anecdotes of clerical eccentricity current in England during the early part of the present century were attributed. He was witty and satiric and was noted for the severity of his Philippics. one occasion, at the Wesleyan Conference, some young ministers were dwelling on the great sacrifices they had made for the cause of Christ, and, as Bradburn thought, were laying rather too much stress upon them. As most of them had risen from occupations quite as humble as his own, Bradburn suddenly rose and said: "Yes, dear brethren, some of you have had to give up your all for itinerancy; but we old men have had our share of these trials. As, for myself, I gave up for the ministry two of the best awls in the kingdom—a great sacrifice truly to become an ambassador of God in the Church and a gentleman in society." Bradburn was one of the earliest Presidents of the Wesleyan Conference. A more recent instance is that of the Rev. John Burnet, a well-known Congregational minister of Camberwell, who was born in 1789, died June 10th, 1862. He was a friend of John Foster, the great essayist; and Robert Hall, the eloquent Nonconformist divine, and was himself a keen politician. His political activity and his association with movements of public utility and progress brought him into contact with eminent men of both Houses of Parliament, and he exerted a wide-spread influence. His oratory

was of a sufficiently high character to compel the approving criticism of the *Times* newspaper,—no mean compliment under the circumstances. Noah Worcester, D.D., (born 1758, died 1837) an American clergyman, was another famous son of St. Crispin. In addition to his ministerial duties he edited one or two religious publications and also wrote several theological works. "One of the sound and strong pillars" of the revolution, which gave being to the United States,—Roger Sherman—began life as a shoemaker. Later he turned lawyer and ultimately rose to be Judge of one of the Superior Courts. He was one of the signatories of the Declaration of Independence in 1776, was a Member of the first Congress and continued a Member of that body till his death—a period of nineteen years.

Assuredly the bead-roll of the "gentle craft" is one of which the humblest sons of St. Crispin may justly be proud. The lives and genius of the men we have named are sufficient to cast lustre on any calling, as they certainly do upon the humble but useful trade of shoemaking.

"The Crispin trade! What better trade can be? Ancient and famous, independent, free! No other trade a brighter claim can find, No other trade displays more wealth of mind! No other calling prouder names can boast, In arms, in arts—themselves a perfect host! All honour, seal, and patriotic pride:

To dare heroic and in suffering tried!"



him to "that bourne whence no traveller returns," the virgin forsook her father's princely palace in Pant Varre, and "made her whole abiding in the most sweet and pleasant valley of Sichnaunt, and lived there solitarily, and careless of all company or comfort. It chanced that in the summer's heat, this fair virgin being distressed for want of drink, and not knowing where to get any, there sprung up suddenly a crystal stream of most pleasant water out of the hard ground, whereof this virgin did daily drink, unto which, God Himself gave so great a virtue that many people, having washed therein, were healed of divers and sundry infirmities wherewith they were born." Here she was visited by Sir Hugh, who, how. ever, sought her love in vain, and, at length, endeavoured to lighten his heart by a Continental tour. His heart, however, "true as the needle to the pole," still turned with praiseworthy fidelity to its only He found no attraction in Italian scenes or Italian beauties, and returned to England again. Landing at Harwich, he there fell in with a merry journeyman shoemaker," with whom he agreed to "tramp," or, in politer terms, "travel the country." He learnt the trade of a shoemaker and wrought in a shoemaker's shop for a year, when he determined to make his way into Flintshire with the object of making another effort to melt the obduracy of the lady's heart. But it was the era of Diocletian, and, like many other Christian martyrs at that period, Winifred had been imprisoned and was now condemned to die for refusing to deny her faith. When Sir Hugh heard of her misfortunes he heartily commended her faith and constancy, and, eventually, was himself imprisoned, and destined to the same trial of faith as she. But during the time of his imprisonment the journeymen shoemakers were constant in their attentions to him, so that he wanted for nothing. In requital of their kindness he called them "gentlemen of the gentle craft," and a few days before his martyrdom it is said he composed the following ballad in their honour:-

Of Craft and Crafts-men more or less,
The Gentle-Craft I must commend,
Whose Deeds declare their faithfulness,
and hearty Love unto their Friend,
The Gentle-Craft in midst of Strife,
Yields Comfort to a careful Life.

A Prince by Birth I am indeed, the which for Love forsook this Land, And when I was in extream need, I took the Gentle-Craft in hand: And by the Gentle-Craft alone, Long time I liv'd, being still unknown.

1

Spending my Days in sweet Content,
with many a pleasant sugared Song,
Sitting with Pleasure's Compliment,
whilst we recorded Lovers Wrong:
And while the Gentle-Craft we us'e,
True Love by us was not abus'd.

Our Shooss we sow'd with merry Notes, and by our Mirth expell'd all Moan, like Nightingales from whose sweet Throats, most pleasant Tunes are nightly blown: The Gentle-Craft is fittest then, For poor distressed Gentlemen.

Their Minds do mount in Courtesie, and they disdain a Niggard's Feast. Their Bodies are for Chivalry, all Cowardise they do detest: For Sword and Shield, for Bow and Shaft, No Man can stain the Gentle-Craft.

Yea, sundry Princes sore distrest, shall seek for Succour by this Trade, Whereby their Grief shall be redrest, of Foes they shall not be afraid; And many Men of Fame likewise, Shall from the Gentle-Craft arise.

If we want Money over-Night,
e'er next Day Noon God will it send,
Thus we may keep our selves Upright,
and be no Churls unto our Friend:
Thus do we live where Pleasure springs,
In our conceit, like Petty kings.

Our Hearts with Care we may not kill,
Man's Life surpasseth worldly Wealth;
Content surpasseth Riches still,
and fie on Knaves that live by Stealth
This Trade, therefore both great and small,
The Gentle-Craft shall ever call.

Both the lover and the beloved were fated to die upon the same day. St. Winifred, being allowed to choose her own mode of dying, was bled to death. Her blood was caught in a cup, and this being poisoned, Sir Hugh was required to drink the fatal draught. Her body was buried contemptuously by the well where she had so long dwelt. The body of her lover was gibbetted, that his flesh might be devoured by the fowls of the air. Just before drinking the poisoned draught, he bequeathed his bones to the shoemakers, as he felt that he would have nothing else to leave them. A company of shoemakers passing one day the gibbet upon which the martyr's skeleton hung, St. Hugh's bequest (for he was now "saint") was called to mind and that very night they stole the bones, and, in order

to "turn them into profit and avoid suspicion," they made them into tools. When they met to decide what should be done, one of the number, it is affirmed, said:—

My Friends I pray you listen to me, And mark what S. Hugh's Bones shall be.

First, a Drawer and a Dresser, Two Wedges, a more and a lesser: A pretty Block Three Inches high, In fashion squared like a Die, Which shall be call'd by proper Name, A Heel-Block ah, the very same: A Hand-leather and Thumb-leather likewise, To pull out Shooe-thread we must devise; The Needle and the Thimble shall not be left alone, The Pincers, the Pricking-Awl, and Rubbing stone; The Awl, Steel and Tacks, the sowing Hairs beside, The Stirrop holding fast, while we sow the Cow-hide, The Whetstone, the Stopping-Stick, and the Paring-Knife. All this doth belong to a Journey-man's Life: Our Apron is the Shrine to wrap these Bones in ; Thus shroud we S. Hugh's Bones in a gentle Lamb's Skin.

Hence, shoemaker's tools have come to be known as "St. Hugh's The well mentioned is known as St. Winifred's well to bones." this day. Its waters have been credited with miraculous powers: many wonderful cures having been effected, it is alleged, by their instrumentality. Crutches and other helps to infirmity are still to be seen in the crypt of the church, as evidences of the cures performed, having been left behind by those who came limping, but who went away rejoicing that they had been made whole. This circumstance, coupled with the statement that it is situated in Flintshire, would be sufficient to identify St. Winifred's Well, at Holywell, as the phenomenon with But the well is an element in which is associated so sad a tragedy, another legend more sensational than the former, although it is assignable to a later date. Winifred is stated to have been a beautiful and devout virgin living in the early part of the 7th century. She was placed under the protection of Beuno (afterwards Saint), a descendant of the Kings of Powys, who had founded a church at Holywell. A young prince of the name of Caradoc, a son of King Allyn, made overtures to her at a time when the rest of the household were at church. She fled from him; and he, mad with rage, pursued her, and with one blow of his sword struck off her head. The head bounded down the side of the hill, into the church, and up to the altar, where her friends were at prayer, and, as it rested there, a clear and copious fountain immediately gushed out. St. Beuno affixed the head to the body again, animation returned, and the only mark remaining of the

cruel blow was a white line encircling the neck. Winifred survived her decapitation fifteen years during the latter part of which time she became an inmate of the Convent of St. Elerius, at Gwytherin, in Denbighshire, of which she afterwards became the abbess. As for Caradoc, he dropped down dead upon the spot where he had struck the villainous blow. So much for the legend, which, of course, derives its chief interest for us from its connection with the "gentle craft," as associated with St. Hugh.

With the martyrdom of the patron saint of shoemakers, which took place when the Roman Empire was in its decadence, we come to the period when we may speak more particularly of the earlier fashions of the foot-clothing amongst the early inhabitants of our island home. There is no need to go back to that time

"When clothing sumptuous or for use, Save their own painted skins our sires had none."

Nor is there any necessity to indulge in any special conjectures as to the exact origin of foot-gear in Britian, as it was doubtless

similar to that we have suggested in respect to older peoples of the We really have no very clear evidence as to the character of their foot attire, although it has been supposed that it would be akin to the shoes made of raw cow-hide, that was till a comparatively recent date worn in some remote parts of Ireland. (Fig. 12.) specimen of this type of shoe, the engraving being taken from an example in the Royal Irish Academy. Then came the Roman subjugation of the Britons, and of this fig. 13 is a relic. (Fig. 13.) curiously wrought ancle-boot and was found in a Roman burial-place at Southfleet, Kent, in 1802. Figs. 14 and 15 are two views of an (Fig. 14.) ancient sandal belonging probably to the Roman-British period. The soles are of cork, and the upper part is somewhat elaborately adorned. The feet attire of the early Saxons was in a considerable degree fash-(Fig. 16.) ioned on the Roman model. Fig. 16 is a species of high shoe of Saxon It partakes partly of the character of the sandal, the series of openings across the foot giving to the upper leather the appearance of sandal thongs. It is extremely like the Persepolitan boot already noticed except that it is devoid of buttons. It is believed to be as old as the early part of the 8th century, as it is taken from the "Durham Book" or book of St. Cuthbert, now preserved amongst the Cottonian MSS. in the British Museum, and supposed to have been executed by Eadfried, afterwards Bishop of Lindisfarne, who died in 721 A.D. According to the records of the period wooden shoes were worn in the 9th and 10th centuries, but Strutt thinks we are to understand by this that the soles were of wood, and the upper

part of some more pliant material. The most distinguished individuals wore shoes with wooden soles. The shoes of Bernard, King of Italy, the grandson of Charlemagne, were found entire on the opening of his tomb, and are thus described by an Italian writer:-"The shoes which covered his feet are remaining to this day, the soles of wood and the upper parts of red leather, laced together with thongs. They were so closely fitted to the feet that the order of the toes terminating in a point at the great toe, might easily be discovered; so that the shoe belonging to the right foot could not be put upon the left, nor that of the left upon the right." Thus the fashion of rights and lefts which was thought to be a comparatively modern notion has the merit of antiquity. Fig. 15, a still earlier example, appears to (Fig. 15. have belonged to the left foot of the wearer. So recently, however, had this system of making boots and shoes fallen into disuse that Dr. Johnson quarrelled with the accuracy of Shakespeare's couplet descriptive of the eagerness of the smith (in King John) "standing on slippers, which his nimble haste had falsely thrust upon contrary feet." Johnson in his usual dictative spirit, absurdly remarked, "Shakespeare seems to have confounded the mans shoes with his gloves. He that is frighted or hurried may put his hand into the wrong glove, but either shoe will admit either foot. The author seems to be disturbed by the disorder which he describes." The adornment of boots and shoes which obtained amongst the Romans seems to have been revived at this period, for whilst the noble and wealthy indulged in the enrichment of their foot-gear with precious stones and gilt, the middle classes, only kept from following the example set them to the fullest extent by lack of wealth, were fain to content themselves with shoes embroidered in a very ornate style. The Anglo-Saxon princes and the chief ecclesiastical dignitaries were wont to wear shoes or buskins set off with gold. Charlemagne who was contemporary with the Saxon period of English history, was accustomed on state occasions to use shoes adorned with gems; and the buskins of his son Louis le Debonnaire were of gold or of gilt stuff. In a splendidly illuminated Benedictional, which was executed between 963 and 984, now in the possession of the Duke of Devonshire, is a figure of Etheldrytha, a princess of East Anglia, who is represented as wearing shoes of gold tissue or cloth of gold. Strutt informs us there was a kind of half boot worn so early as the 10th century, and the only difference between that and the half-boot of modern times is that the former laced close down to the toes, whilst the latter only laces as far as the instep. As with the Saxons so with the Danes, the favourite colour for their feet attire was black. At one period the Danes adopted an entirely black costume, hence their sobriquet of "Black Danes." They adopted, too, the Raven as their national emblem. In process

of time, however, they discarded their "nighted colour," and adopted gaver hues. The transition from the feet attire of the Saxons and Danes to that of the early Normans is not very marked. a great similarity between them, and it was not till the Normans were quietly settled in England that their attention was turned to more elaborate fashions in the construction of their shoes, which (Fig.17.)became more varied in style and enriched in make. Fig. 17 is an example of an ordinary Norman ancle-boot. It is taken from a remarkable painting in distemper which, we believe, still exists on the wall of a small chapel beneath Anselm's tower in Canterbury Cathedral. The white dots upon the black bands along and across the foot which are a modified imitation of the thongs of sandals are probably intended to indicate ornamental studs. The inward twist is but a foreshadowing of one of the most remarkable fashions that ever made men ridiculous. Towards the close of the Conqueror's reign, a boot similar to the modern half-Wellington came into vogue and the first person of importance to adopt it was the Conqueror's eldest son Robert, who was hence designated Curta Ocrea, or short Strutt says this appellation could not have been given him because he was the first person to introduce the fashion into the country, as short boots were worn by the conquered race long before He conjectures that it arose from his being the first Norman to adopt it, and that it was used in derision at his having so far complied with Saxon fashions. Another authority, Wace, (who died 1184) says of Robert, "He had short legs, hence he was booted with short hosen," so that the nickname may have been an indirect way of joking about his short legs, just as Edward I. was known as "Longshanks." Long and sharp pointed toes were first introduced in the reign of William Rufus. The immoderately long pointed shoes, however, are said to have been invented by Henry Plantagenet Duke of Anjou to conceal a very large excrescence he had upon one of The fashion seems at the outset to have met with considerable approval. The length of the shoes increased prodigiously. The toes of some of these boots and shoes were made like a scorpion's tail. The clergy strongly pronounced against them as foppish and unbecoming and as an attempt to belie Scripture where it was affirmed that no man can add a cubit to his stature; but, says Hume. in his History of England, "such are the strange contradictions of human nature! though the clergy of the time could overturn thrones. and had authority to send a million of men on their errand to the deserts of Asia, they could never prevail against these long pointed shoes." A courtier, named Robert, improved upon the first idea by filling the toes of the boots with tow and then twisting them round like ram's horns. This procured the inventor the nickname of

cornado or "horned." It was a fashion mightily liked by the nobles, notwithstanding clerical denunciation. For as the great poet delineator of the varying phases of the human heart has said,

"New fashions,
Though they be never so ridiculous,
Nay, let them be unmanly, yet are followed."

The fashion at this period does not appear to have been long maintained, but later it experienced a revival in which the fashion was still more preposterously exaggerated. Amongst the peculiarities of foot-gear of the period, Norman shepherds are represented with a curious swathing reaching from the top of the shoe to the knee. Some writers assert that the practice of enswathing the legs with hay bands was the origin of the cross gartering, so fashionable amongst the Saxons and Normans, a fashion which was perpetuated from generation to generation. It is alluded to in Shakespeare's "Twelfth Night;" and Barton Holyday, who wrote tifty years later than the great dramatist, refers to—

### "Some sharp, cross-gartered man, Whom their loud laugh might nickname Puritan."

The feet costume of the Plantagenet period is to be found exemplified in the monumental effigies of the time. The effigies of our early sovereigns are generally represented with shoes decorated with bands across as if in imitation of sandals. The shoes of Henry II. as shewn upon his tomb at Fontevraud are green, adorned with bands of gold, the spurs being fastened with straps of red leather. Broad ribbon-like bands of gold are the prevailing features of the boots of Richard I. Such richly adorned foot clothing was generally worn by the nobility and royalty all over Europe at that time. When the tomb of Henry VI. of Sicily (who died 1197) was opened at the Cathedral of Palermo, his feet were found to be clothed with costly shoes, the upper part of which consisted of cloth of gold embroidered with pearls, and the soles of cork covered with the same cloth of gold. The shoes of his queen Constance (who died in 1108) were also found to similarly consist of cloth of gold, there being two openings in them that had evidently been filled with jewels. King John of England in ordering four pairs of women's boots, required that one pair should be embroidered with circles. A peculiar kind of decoration was adopted with a class of low shoe, which was secured on the foot by a broad strap passing over the instep. It was sometimes coloured black and trimmed or bound with white. The shoes with which the feet of Henry the Third's effigy in Westminster Abbey are clothed, are remarkable for their splendour. They are crossed by intersecting bands of gold, which form an entire covering of diamond-like spaces, and these are each filled in with the figure of a lion—the national emblem. Edward I. was no friend to foppery or ostentation, and he

himself set an example of simplicity of attire which considerably checked the continuance of the extravagance of costume which had found favour in preceding reigns. The general costume for the feet (Fig. 18.) now was a close fitting boot, or tight stockings and shoes (fig. 18). Towards the latter part of the reign, the spirit of extravagance however began again to break out, and in the reign of the second Edward, the ordinary foot-gear of the men was an ancle boot,half-boot, half-shoe-more or less ornamented, the toes pointed, and a broad opening across the instep. Buskins secured round the calf of the leg by a garter, as at fig. 19, were also worn; those of the (Fig. 19.) rich and noble being of splendid material. Kings wore them at their coronations, and Bishops were them as they celebrated mass. latter as they put them on, accompanied the operation with a prayer that "the feet might be shod with the preparation of the gospel of peace." Women in common life wore a species of button boot which reached to the calf of the leg, and was identical in style with a prevailing fashon in ladies' boots at the present time. The Minor Friars established in the early part of the 14th century were to "touch no money, eat no flesh, and be shod with wooden shoes," the last mentioned provision being a satire on the stealthy and filthy feet of the unshod Carmelites. The half-century or more during which Edward III. swayed the sceptre of England was not only brilliant with military achievements, but was remarkable as a most important period in the history of general costume. It is indeed considered to be the most glorious era in the annals of "the gentle craft." Its glories were not altogether without alloy, for the extravagance of the period seems to have elicited from the House of Commons a complaint against the general usage of expensive clothing out of harmony with the position and income of the people; and an Act was passed to moderate these extravagances and to regulate apparel in accordance with the rank and wealth of individuals. Whilst, however, most sumptuously adorned boots and shoes were worn by the rich and noble, real taste was manifested in their construction. Of this several beautiful examples were discovered on the walls of St. Stephen's Chapel, Westminster, when altering the chapel for the House of (Fig. 20.) Commons. One of these, (fig. 20) displays the choicest art. Fairholt, speaking of it, says "it is impossible to conceive any shoe more exquisite in design. It is worn by a royal personage and brings forcibly to mind the rose windows and minor details of the

architecture of this period; but for beauty of pattern and splendour of effect this English shoe of the Middle Ages is 'beyond all Greek, beyond all Roman fame; ' for their sandals and shoes have not half

'the glory of regality' contained in this one specimen." window design here depicted is exactly analogous to the rose window in the transept of old St. Paul's (as shewn in Dugdale's view of old St. Paul's) before the great fire of 1666. We can therefore the better appreciate Chaucer's description of the parish clerk Absolon, in the "Miller's Tale," who had "Paule's window corven on his shoes." A second example, taken from the same series of paintings as the illustration, shews a black boot with the top of lattice work, with red hose peeping through the apertures; whilst a third has the top of the boot adorned with a geometric pattern, the left shoe being black and the stocking blue and the right shoe of the same figure being white with a black stocking. Such were some of the oddities of the period. A fourth was similar in style to the first mentioned, less ornate but still extremely graceful. This in its simple form was the style usually worn by the common people. The boots and shoes of the 14th century were made extravagantly "right and left" and the sharp pointed toe was sometimes made to turn outwards. Geoffrey of Malmsbury in rebuking the luxury of the costume of the time, says, that there was "flowing hair and extravagant dress; and then was invented the fashion of shoes with curved points." In the reign of Richard II., who was a great fop, luxuriousness and extravagance flourished to an extraordinary extent. Richard himself set the example, for one of his coats was estimated, on account of the precious stones with which it was embroidered, to be worth the enormous sum of 30,000 marks—a mark being equivalent to 13s. 4d. Chaucer laments the sinful, costly array of clothing, "which maketh it so dear to the harm of the people." Amongst the allusions to footgear in Chaucer, the carpenter's wife in the "Miller's Tale" is described as wearing shoes "laced on her legges high,"—doubtless the prototype of the modern side-laced boot, which appears to have been introduced about this period. The clergy fraternised with the people, it is related, in the extravagance of fashions. Chaucer, by the ploughman, condemns their luxuriance and says,-

"They ben as proude as Lucifare;

So roted in riches, That Christ's poverty is forgot."

When out of church he further complains that they joined in the amusements of the people, dressed in

"Scarlet and grene gay gownes,"

and with

"Bucklers broad, and swords long, Baudrick, with baselards kene, Such tools about their neck they hong;"

and like the laity had

<sup>&</sup>quot;Long pikes on their shoon,"

Similarly Piers Plowman makes his Austin Friar, in charging upon the Franciscans the forgetfulness of their high calling, say-

> "Francis had his brethren Barefoot to walk : Now have they buckled shoes, Lest they hurt their heels: And hose in hard weather. Fastened at the ancle."

Sumptuary laws were enacted to restrain the popular extravagance but they were of little practical value, seeing that the precept was not accompanied by example in higher quarters. Amongst the most noteworthy features of the costume of this reign was the absurd length and the eccentric extravagancies of the toes of the boots and shoes,—an exaggerated revival of an earlier fashion. Of this style

fig. 21 is a tolerably moderate example; but the fashion was carried further, and the points of the toes were fastened to the knee by chains of silver or gold. The author of "Eulogium," a writer of the period, says "Their shoes and pattens are snouted and picked (piked) more than a finger long, crooking upwards, which they called crakowes, resembling devil's claws, and fastened to the knees with chains of gold and silver." These chains became necessary in order to enable the wearers to walk with some degree of freedom. Baker in his "Chronicle," gives 1382, as the date of the first introduction Mr. Planche says "These crackowes were evidently of chains. named after the city of Cracow, and were, no doubt, amongst the fashions imported from Poland, which had been incorporated with the kingdom of Bohemia by John, the grandfather of Richard's Queen Anne." The fashion seems to have been as prevalent on the Continent. We are enabled to give four French examples of the 14th century, from the excellent and extremely valuable work of (Fig. 22.) Lacroix on the Histoire de la Chaussure-figs. 22, 23, 24, 25. Fig 22 (Fig. 23.) was the boot of John of Chalons, Count of Tonnerre; fig. 23 is an example of plate armour for the foot, preserved in the Ordinance (Fig. 24.) Museum, at Paris; fig. 24 is from a painting of the period; and (Fig. 25.) fig. 25 is from a manuscript of the period preserved in Bibl. Nat. of Paris. Lacroix says the length of the toe varied according to the rank of the wearer. The common people wore them half-a-foot in length; rich citizens, a foot; simple knights, a foot-and-a-half; and the nobility, two feet. There were princes who had them two-and-a-half-feet in length. The most ridiculous were considered the most beautiful. It is to this absurd custom that may be traced the proverbial expression :- Etre sur un grand pied, or sur un bon pied dans le monde (to occupy a good footing in the world). In France, as in England, "all sorts and conditions of men," and

(Fig. 21.)

women too were carried away by the rage for "long-peaked shoon." Their use was frequently condemned by the decisions of Councils and the enactments of Kings. They were satirised by poets and anathemized by preachers, but the love of the forbidden fruit was too strong for poor human nature. The Papal bulls contained severe remonstrances on the ostentatious extravagance the priests and monks displayed in their costume, especially their boots and shoes. Urban V. blamed them especially for using the long snouted shoes. Several bishops forbade their use, treating them as a sin against The Church directed all its censures against this fashion of foot-gear not merely as contrary to nature, but as a disfigurement of part of the human body. The Council of Lavaur forbade ecclesiastics the use of the long boot, and to their domestics the use of the long shoe. The temporal authority, as we have already indicated also joined with the Church in the condemnation of these pedal extravagancies. This was the case on the Continent, as well as in England. An early enactment of Charles V. commenced by interdicting their use by secretaries and notaries of the king. 1368, letters patent were issued with the object of definitively abolishing them. These forbade "all persons of any quality whatsoever, on pain of being mulcted in a penalty of ten florins, from using in the future long-peaked shoes, that superfluity being contrary to good manners, and a mockery of God and his Church, by worldly vanity and mad presumption." The penalty would be equal to thirty-four francs French money, or roughly twenty-seven shillings Anglice. Money, too, was more valuable then than now. But even as "threatened men live long," so this condemned fashion still continued It is almost incredible that men should have gone into to prevail. battle so shod, but we are told that at the battle of Sempach, in 1386, where Duke Leopold of Austria was killed, the knights, having dismounted before going into action, were forced to strike off the long points of their shoes in order that they might move about with the necessary degree of freedom. Chaucer not only condemned what he considered to be the people's "sin in superfluity," and their "horrible disordinate" manner in dress, but he tried to allure them to a more sensible fashion:

> "Of shoon and boottes new and faire, Look at least thou have a pair, And that they fit so fetously, That these rude men may utterly Marvel sith they sit so plain, How they come on and off again." \*

Mr. Sparkes Hall considers that the conditions of the pott are Taililled in the conditions of the pott are Taililled in the other and move with the conditionals of the other and move with the conditionals of the conditional of the cond

But the poet's good sense was unavailing. Incidentally we may mention that a similar eccentricity to the "long peaked shoon" was adopted by the ladies as a head-dress. It towered like a mitre to a height of some two feet, from which floated a whole rainbow of gay ribbons—

"Leaving like lofty Alps, that throw O'er minor Alps their shadowy sway, Earth's humbler bonnets far away."

Anne of Bohemia, the queen of Richard II., introduced the side-Buckles were used as fastenings for foot-gear as early as the 14th century; the shoes of a skeleton of the period exhumed in Ireland affording evidence of this. Buckles, too, appear on "the longpeaked shoon" of Robert Attelath (who died in 1376) as depicted on his monumental brass at Lynn. During the Plantagenet period chain and plate armour for the feet and legs was employed to a considerable extent. Crakowes continued, more or less, in use, at least amongst the nobility, until the overthrow of the House of York. But during a later part of Henry VI.'s reign a novel substitute was sometimes employed, and this was a long piked patten or clog. When this was worn a shoe with a shorter toe was used, as if to make the contrast between the two all the more marked (see fig. 26). The side-laced ancle-boot also became largely adopted amongst the middle-classes. During the reign of Edward IV. the long-toed crakoes, at this time termed poulaines, again became pre-eminently fashionable. "Even boys," says Monstrelet, "especially in the courts of princes, had points at the toes of their shoes a quarter of an ell long and upwards." In a ballad of the period (from the Harleian MSS.) occurs the following lament:-

"Ye proud gallants heartless,

\* \* \* \*
Have brought this land in great heaviness
With your long-peaked shoon;
Therefore your thrifte (prosperity) is almost done."

Parliament, in 1463, enacted a law prohibiting the making of shoes, the "beakes" or "pykes" of which were longer than two inches beyond the toe. It was also provided that any shoemaker or cobler making them longer, unless for privileged persons, should be cursed by the clergy, and also be mulcted in the sum of twenty shillings, of which a third was to go to the king, a third to the cordwainers of London, and the remainder to the chamber of London. Every cordwainer that shod any man or woman on a Sunday was to pay a like sum. Defaults were to be adjudged by the Wardens of the Cordwainers' Company. The people then passed from one extreme to the other and now widened the toes of their shoes to such a degree, that

Fig. 26.)

according to Paradin, "they wore slippers so very broad in front as to exceed the measure of a good foot,"—the shoe forming a "duck bill" in shape. The fashion is supposed to have been derived from Flanders. This inordinate breadth of toe was even adopted in mailed foot-gear. There is at present in the possession of Captain Senhouse of Ashby St. Legers, Northamptonshire, a suit of plate armour of the period, the mailed boot of which has a toe  $6\frac{3}{4}$  inches in breadth. It is proportionately thick through and has the appearance of a substantial poultice to the feet.

The shoemakers had by this time become a very important body of men. "The Cordwainers' and Cobblers' Company," just referred to, had been incorporated in London by Henry IV. in 1410, for even then the word "cobbler" had not become a term of reproach. \* The business was designated at a more recent date "the art and mystery of a cordwainer;" and the company was by a late charter styled, "The Master, Wardens, and Commonalty of the mystery of Cordwainers of the city of London." There was an earlier incorporated Company of Shoemakers in the ancient city of York, for in 1308 they were presented with a large bowl by Archbishop Scrope, a prelate afterwards beheaded by Henry IV., for alleged participation in the Percy rebellion.† This precious relic is still to be seen, having been in 1808, on the dissolution of the Company, presented to Mr. Sheriff Hornby, who in turn gave it to the Cathedral. In the middle of the bowl the arms of the fraternity are richly embossed. It is edged with silver, is double gilt, and is supported by three silver feet. The following inscription runs round the rim:-

> "Richarde, arche beschope Scrope, grant unto all tho that drinkis of this cope XLti dayes to pardon. Robert Gobson, beschope mesm, grant in same form aforsaid XLti dayes to pardon.—Robert Strensall."

Similar guilds were established in France about the same period. The "Confrerie des Compagnons Cordonniers" was established in the Cathedral of Paris, in 1379, by Charles the Wise. We have a still

<sup>\*</sup> The term "cobbler" is said to have meant a dealer in shoes as well as a shoemaker. Is it not equally likely that "cobbler" indicated a "mender" as well as a "maker"? This would not necessarily exclude the other definition that he was a "dealer."

<sup>†</sup> Recent enquiries have thrown some doubt on the assertion that the bowl was given to the Cordwainers' Company. It has been affirmed that it was presented to some general trades' guild by the Archbishop. However we prefer to accept the commonly received story respecting the bowl until stronger evidence is adduced to its discredit.

earlier record of the existence of a guild or corporation at Ghent. In 1304, the Cordonniers of Ghent provided amongst other things that whoever lived an immoral life could not be admitted a member of the brotherhood, and whoever, after having taken the oath of membership, should form any illicit connection, should be ignominiously erased from the roll of the brotherhood. As far as we can gather none of the guilds or brotherhoods went back to a remoter period than this. One of the most ancient of the Flemish Guilds was that of Namur. It was flourishing in 1376 The authorities in granting its incorporation phrased it that they had yielded to the prayer and request of the entire brotherhood, the "maisters and varlets des Corbesiers, Corduwaniers, Coureurs et Patineurs de la ville de Namur." was expressed that these statutes would advance "the honour and glory of the blessed Son of God, and of the Virgin Mary, and of all the blessed Saints of Paradise." It was not till 1480 (Nov. 4), that the shoemakers of Brussels formed their "Corporation des Cordonniers." The chief festival day of the guilds was the 25th of October, and this, together with the religious observances originally practised in connection with the anniversary (and Archbishop Scrope's gift is an evidence of the patronage of the church) indicates with tolerable certainty that SS. Crispin and Crispianus were first commemorated as saints until the saints' days became feast days and the marriage of Prince Crispin, or King Crispin, as he has sometimes been denominated, became the legendary substitute (as associated with merrymaking) for the martyrdom of the two Christian brothers. Foreign corporations or guilds in the 15th century were wealthy and influential and their high days were celebrated with great ostentation. The celebrations of the Flemish guilds appear to have excelled all They were accompanied with a degree of others in brilliancy. ceremonial almost royal in its splendour and elaborateness. could be more splendid or more picturesque than their grand processions, their solemn marches, their local rejoicings, their anniversary celebrations, their funeral rites for deceased brethren, and all the public ceremonies by which they sought to appeal to the senses, dazzle the eye, and strike the imagination. "Picture to yourselves," says Lacroix, "these shoemakers clothed in glistening armour and with uniforms bearing the colours of their Corporation, preceded by a companion on horseback, who holds aloft the Trade banner, defiling in military fashion in the light of torches, whose fitful glare throws into relief the emblems of the guild." The pride and pageantry of these elaborate ceremonials have passed away, never more, we imagine, to return. The battle of Agincourt was fought upon St.

Crispin's day, (25th October), 1415; and Shakespeare, in his "King Henry V.," has done honour to the warlike monarch and the day, in the eloquent and stirring appeal to the soldiers before the battle, which he has put into Henry's mouth:—

"This day is call'd the Feast of Crispian: He that out-lives this day, and comes safe home, Will stand a tip-toe when this day is named, And rowse him at the Name of Crispian. He that shall see this day, and live old age, Will yeerely on the Vigil feast his neighbours, And say, to morrow is Saint Crispian. Then will he strip his sleeue, and shew his skarres: Old men forget; yet all shall be forget: But hee'le remember, with aduantages, What feats he did that day. Then shall our Names. Familiar in his mouth as household words, Harry the King, Bedford and Exeter, Warwick and Talbot, Salisbury and Gloucester. Be in their flowing Cups freshly remembred. This story shall the good man teach his sonne: And Crispine Crispian shall ne're goe by, From this day to the ending of the World. But we in it shall be remembred: We few, we happy few, we band of brothers: For he to day that sheds his blood with me, Shall be my brother: be he ne're so vile. This day shall gentle his Condition. And Gentlemen in England, now a bed, Shall thinke themselves accurat they were not here: And hold their Manhoods cheape, whiles any speakes, That fought with vs vpon Saint Crispines day."

In France, besides the 25th of October, the 15th of May and the 6th and 8th of March were consecrated to the memory of the two saints. SS. Crispin and Crispianus, but these were associated with religious services. As items connected with our subject we may mention that the English Company of Leather-sellers claim an antiquity co-equal with the Anglo-Saxon era whilst the Company of Skinners date their establishment at least as far back as the reign of Henry III., when it is alleged they had a hall. The latter company were amongst the first guilds chartered by Edward III. Towards the close of the 14th century the fête of SS. Crispin and Crispianus was celebrated in France by dramatic representations, in which the ordinary subject was the life and martyrdom of the illustrious shoemakers. Three parts of one of these dramatic compositions, a "Mystere de Saint Crespin et Saint Crespinien" have been preserved. It was performed by a society of companion shoemakers belonging to the Parisian brotherhood. The author was probably an ecclesiastic. At the close, and after the

martyrdom and glorification of the two saints, God is represented as saying:—

"Entens à moy, amy Crespin,
Et toy aussi, Crespinian:
Pour essaucer l'onneur, le bien,
Qu'aves envers moy desservi,
A la fin que soyés servi
Du pueple, je vueil establir
Au pape, qui en a desir,
Car il fora une chappelle
En nom de vous, plaisant et belle:
Ainsi le vueil."

Which may be Englished: Listen to me, friend Crispin, and thou also Crispianus: in order to grant the honour and blessing which thou hast deserved from me, and that thou mayest be honoured by the people, I will place in power a Pope, who shall have the desire to build a chapel in your name, pleasant and beautiful: so may it be." Thus Innocent II., if he did not actually build, sanctioned the building of a chapel in honour of the patrons of shoemakers in the town of Soissons. Of a very different character is the play, "The Shoo-makers Holy-day. Or the Gentle Craft "-" a merry conceited comedy," founded on the life of Sir Simon Eyre, the builder of Leadenball Market, London.\* Sir Simon lived in the reign of Henry VI., and carried on business in Leadenhall Street as a shoemaker. that a vessel laden with leather from Tripoli had been wrecked upon the coast of Cornwall, he thought he might advantage himself by the purchase of the cargo. Having collected all the money he could, he went to Penzance, purchased the leather, and trading successfully with it he laid the basis of a fortune sufficient to enable him to build Leadenhall, to obtain the Lord Mayoralty of London, and the honour of knighthood. The play is conceived in the most humorous strain. It is dedicated "To all good Fellowes, Professors of the Gentle Craft: of what degree soever;" and was acted before Queen Elizabeth one New-year's night, by the Right Hon. the Earl of Nottingham, Lord High Admiral of England, and his servants. The plot of the play is simple. Sir Hugh Lacy, Earl of Lincoln, had a young kinsman, Rowland Lacy, who fell deeply in love with Mistress Rose, the daughter of the Lord Mayor, Sir Roger Otley. To mar the young couple's love the Earl procured for his kinsman the commission of Colonel of a Company that had gone to the French wars. But young Rowland was not to be outdone. He surreptitiously resigned his place to a friend,

<sup>\*</sup> The authorship is attributed in Bibliotheca Heberiana to Dr. Barton Holyday, who was son of one Thomas Holyday, a tailor of Oxford; but Hazlitt, in his Bibliography of Old English Literature, ascribes it to Thomas Decker, the well-known friend of "rare Ben Jonson;" whilst according to Lowndes' Bibliographer's Manual, it is the work of Thomas Deloney.

and came disguised as a Dutch shoemaker to the house of Simon Eyreself-designated "the mad shoemaker of Tower Street satrue shoemaker, and a gentleman of the gentle craft"—who supplied the Lord Mayor's household with shoes. Rowland when he first comes upon the scene in the garb of a Dutch shoemaker, soliloquizes:—

"How many shapes haue Gods and Kings deuisd, Thereby to compasse their desired loues, It is no shame for Rowland Lacy then, To cloth his cunning with the Gentle Craft, That thus disguised, I may vnknowne possesse The onely happy presence of my Rose: For her haue I forsooke my charge in France, Incur'd the Kings displeasure, and stir'd vp Rough hatred in my vncle Lincolnes breast: O loue how powerfull art thou, that canst change High birth to basenesse, and a noble minde, To the meane semblance of a Shoomaker! But thus it must be, for her cruell father, Hating the single vnion of our soules, Hath secretly conuey'd my Rose from London, To barre me of her presence, but I trust Fortune and this disguise will further me Once more to view her beautie, gaine her sight: Here in Tower-street with Eyre the Shoomaker. Meane I a while to worke; I know the trade. I learnt it when I was at Wittemberge. Then cheere thy hoping spirits, be not dismaid. Thou canst not want doe Fortune what she can. The Gentle Craft is living for a man."

The scene where Lacy, (known afterwards throughout the play as "Hans the Dutchman") is introduced to the presence of Eyre is full of fine rollicking humour:—

#### ENTER LACY SINGING.

Lacy.—Der was een bore van Gelderland, Frolick si byen He was als drunke he cold nyet stand, vp solcese byen, Tap eens de canneken drinck scheue mannekin.

Firke. Master, for my life yonders a brother of the Gentle Craft, if he beare not Saint Hughe's bones I'le forfeit my bones, he's some vnlandish workeman, hire him good Master, that I may learne some gibble gabble, 'twill make vs worke the faster.

Eyre. Peace Firke. a hard world, let him passe, let him vanish we have Journymen enow, peace my fine Firke.

Wife. Nay nay y'are best follow your mans councell, you shall see what will come on't, we have not men enow, but wee must entertaine every butterboxe; but let that passe.

Hodge. Dame, fore God if my master follow your counsell hee'le consume little beefe, he shall be glad of men, and he can catch them.

Firke. I that he shall.

Hodge. Afore God a proper man, and I warrant a fine workeman: Master farewell, dame adue, if such a man as he cannot finde worke, Hodge is not for you.

Offer to goe.

Eyre. Stay my fine Hodge.

Firts. Faith and your fore-man goe dame you must take a iourney to seeke a new Journey-man, if Roger remoue, Firko followes, if Saint Hughes bones shall not be set a worke, I may pricke mine awle in the wals, and goe play: fare ye well master, God buy dame.

Eyre. Tarrie my fine Hodge, my briske foreman, stay Firke, peace pudding broth, by the Lord of Ludgate I loue my men as my life, peace you gallimanfrey, iHodge if he want worke I hire him, one of you to him, stay he comes to vs.

Lacy. Goeden dach mæster, end v vro oak.

Fires. Nailes if I should speak after him without drinking, I should choak, & you friend Oake are you of the gentle craft.

Lacy. Yaw, yaw, ich beene den skoomaker.

Firks. Den skoomaker quoth a, and hearke you skoomaker, haue you all your tooles, a good rubbing pin, a good stopper, a good dresser, your foure sort of Aules, and your two balles of wax, your paring knife, your hand and thum-leathers, and good Saint Hughes bones to smooth your worke.

Lacy. Yaw, yaw, be niet vor veard, ik hav all the dingen, voour mack skooes good and cleane.

Firks. Ha, ha, good master hire him, he'll make me laugh so that I shall works more in mirth than I can in earnest.

Eyre. Hears you friend, have you any skill in the mystery of Cordwainers ;

Lacy. Ick weet niet wat you seg ich verstaw you niet.

Firks. Why thus man, Ich verste vniet, quoth a.

Lacy. Yaw, yaw, yaw, ick can dat well doen.

Firts. Yaw yaw, he speakes yawning like a Jack daw, that gapes to be fed with cheese curds, O be'll giue a villanous pull at a Can of double beere, but Hodge, and I haue the vantage, we must drinke first, because we are the eldest Journeymen.

Eyre. What is thy name?

Lacy. Hans, Hans, Meulter.

Eyre. Giue my thy hand, thou art welcome, Hodge, entertaine him, Firke bid him welcome, come Hans, run wife, bid your maids, your trullibubs, make ready my fine mens breakfasts: to him Hodge.

Hodge. Hans, th'art welcome, vse thy selfe friendly, for we are good fellows, if not, thou shalt be fought with, wert thou bigger than a Gyant.

Firke. Yea, and drunk with wert thou Gargantua, my master keepes no Cowards, I tell thee: hoe, boy, bring him an heele-blocke, here's a new Journeyman.

The disguise of Lacy was effectual, and his strategy succeeded most thoroughly. Eyre's journeymen are full of fun and frolic, and their words and deeds are instinct with merriment. The character of Firke, the comic man of the piece, is intensely droll. In one place he reminds us that a favourite practice amongst shoemakers of keeping "Sunday-Monday" is very old fashioned. The men are having a little idling jollity when Eyre and his wife appear upon the scene, whereupon says Firke, "Mum, here comes my Dame and my Master,

she'll scold on my life, for loytering this Monday, but all's one, let them all say what they can, Monday's our holyday;" and the jovial fellow at once begins to sing. The close of the piece, as a matter of course, finds Rowland Lacy married to Rose Otley; the noble kinsman is appeased by the king's intervention; and Sir Simon Eyre, now the successor of Sir Roger Otley in the Lord Mayoralty of the city, is honoured by his royal sovereign. Lord Mayor Eyre is said to have signalised his year of office by giving a feast to all the shoemakers' apprentices in London upon a Shrove-Tuesday; and to have obtained from the king a patent to sell leather at Leadenhall market two days in the week. Amongst the phraseological designations which the shoemakers are made to apply to themselves in this comedy are those of "brave bloods of shoemakers; heirs-apparent to Saint Hugh, and perpetual benefactors to all good fellows."\*

This seems a fitting juncture at which to introduce by way of recapitulation and illustration, the ballad—"A song in praise of the Gentle Craft, showing how Royal Princes, Sons of Kings, Lords and Great Commanders, have been Shoemakers of Old, to the honour of this Ancient Trade." The ballad, which was set to the tune of "the Evening Rambles," was written by one Richard Rigby, "a brother of the Craft." It runs thus:—

# A Song in Praise of the Gentle Craft.

I sing in praise of the shoemakers,
Whose honour no person can stain;
In every age they dare to engage,
And victory still they did gain.
No craft in the world can compare
With shoemaking for I declare
Who reads but the story will set forth their glory,
Commending them everywhere
As persons of honoured fame and renown;
Then let not their glory be trampled down.

Sir Hugh was a prince and a lover,
Yet learned the shoemaking trade,
Which yielded relief when sorrow and grief
In travel had him dismayed.
When he of his love was denied
He crossed the ocean so wide,

<sup>\* &</sup>quot;The Shoomaker's Holyday" has gone through several editions, the title-pages and dates of which are given in an appendix to the present work. A German translation of the edition of 1618 was published at Thorn in 1862. Of a similar type is "A merrie and pleasant Comedy: never before printed, called a Shoo-maker a gentleman. By William Rowley, 1638." "The Cobler of Preston, by Charles Johnson," is another drama which seems in "the good old times" to have basked in the sunshine of public favour,

Returning soon after, then with a king's daughter,

A glorified martyr he died.

Thus shoemakers have been true men of renown; Then let not their glory for ever go down.

There's Crispin and brave Crispianus,
Both brothers and sons to a king,
In sorrow and wee from Court they did go,
When under a shoemaker's wing
Protection and safety they found,

For apprentices straight they were bound Disguised like strangers, from perilous dangers

This harbour of safety they found.

Thus princes of honoured fame and renown Have shoemakers been that were heirs to a crown.

Young Crispin he won the fair daughter
Of great Maximus, for who
Admitted could be but verily he
To draw on fair Ursula's shoe
That honoured lady of fame?
For when to the palace he came
He soon was admitted; the shoes being fitted,
This royal young beautiful dame

Besought him for marriage, though heir to the crown:
Thus shoemakers have been brave lords of renown.

His brother went fourth for a soldier,
Well armed to the Gallican shore,
Where thousands he killed; they never beheld

Such conquering courage before—
The work being speedily done,

And the enemy forced to run,

Their General gallant, cours geous and valiant,

Was likewise a shoemaker's son,
Thus loaded with honoured fame and re

Thus loaded with honoured fame and renown, Then let not the brave shoemaker's glory go down.

Sir Simon, Lord Mayor of fair London, He was a shoemaker by trade,

Who whilst he was Mayor, the truth to declare,

A dinner of fritters he made,

Inviting the 'pprentices all,

Who readily came at his call,

That day they were merry with bowls of Canary,

For he from his word would not fall:

Thus good Simon Eyre of fame and renown, He was a shoemaker and Lord of the town.

Thus valiant and noble shoemakers
The city and court did adorn

For deeds they have done. A shoemaker's son, I tell you, he is a prince born.

There's no other trade in the land

Had ever such royal Command

For honour and glory; then read but the story-

Then, then you will soon understand

That shoemakers, they have been famed for renown Then let not their triumph and honour go down. Here is another poetic tribute to the worth of the shoemaking fraternity, taken from an edition of the "Delightful, Princely and Entertaining History" already quoted—

# To all the good Peomen of the Gentle-Graft.

You that the Gentle-Craft profess, List to my Words both more or less, And I shall tell you many Things, Of Worthy and Renowned Kings, And divers Lords and Knights also, That were Shooemakers long ago, Some of them in their Distress, Delighted in this Business, And some for whom great wait was laid. Did save their Lives by this same Trade. And other some, in Sports and Game, Delighted much to learn the same : No other Trade in all the Land, They thought so fit unto their Hand : For evermore they still did find, Shooemakers bore a gallant Mind. Men they were of high Conceit, The which wrought many a merry Feat, Stout of Courage were they still, And in their Weapons had great Skill; Travellers by Sea and Land, Each Country's way to understand; Wrong they wrought not any Man, With Reason all Things did they scan. Good Houses kept they evermore, Relieving both the Sick and Poor In Law no Money would they spend, Their Quarrels Friendly would they end. No Malice did they bear to any, But shew'd great Favour unto many. Offences they would soon forgive, They would not in Contention live. Thus in Joy they spent their Days, With pleasant Songs and Roundelays, And God did bless them with Content, Sufficient for them always sent, And never yet did any know, A Shooemaker a Begging go. Kind they are one to another, Using each Stranger as his Brother. Thus lived Shooemakers of old, As ancient Writers have it told ; And thus Shooemakers still would be: So Fame from them shall never flee.

A very flattering picture truly of the honour of the disciples of St. Crispin, evidently drawn by the hand of one who was "to their failings ever kind." Yet the satire upon the craft penned at a much earlier period would probably hold good at the time the "yeomen of the gentle craft" were so warmly eulogised:—

"I tel thee (priest) when shoemakers make shoes
That are wel sowed, with never a stich amisse,
And use noe crafte in uttring of the same:
When taylours steale no stuffe from gentlemen,
When tanners are with corriers wel agreede,
And both so dresse their hydes that we go dry,

Even then (my priests) may you make holyday."

Returning to the subject of guilds we must not omit mention of the Corporation of Shoemakers which existed in Northampton. We are not able to give any precise dates as to the establishment of the guild, but the following interesting particulars are quoted from the Borough records, collated by the late Rev. C. H. Hartshorne in his "Historical Memorials of Northampton:"—

"At a common assembly holden at the Guildhall, on the 30th Jan., in the 4th year of Edw. VI.

That every cordwainer that now dwelleth or hereafter shall dwell within this town, being a master, and doeth occupy as master in the same craft, shall pay yearly to the chamber of the same town, 2s. of lawful money of England.

Item, that every journeyman that now worketh or hereafter shall work within this town, shall pay yearly unto the said chamber 1d., and although they work but one week within this town, they shall pay 1d.; and the master with whom the said journeyman or journeymen shall happen to work, shall stay it in their hands off their wage, and answer the same to the wardens of their corporation.

Item, that every shoemaker that is disposed to set up shop within this town and shall not been prentice within the same, shall pay at his setting up 30s.; that is to say, 13s. 4d. to the mayor for the time being, 13s 4d. to the chamberlain of the town, and 3s. 4d. to the occupation.

Item, that every shoemaker that hath been or shall be prentize within this town that is disposed to set up shop and to occupy as master, shall pay 16s. and 8d.; that is to say, 10s. to the mayor for the time being for his franchise and setting up, 3s. 4d. to the chamberlain, 3s. 4d. to the occupation.

Item, that every shoemaker that is disposed to set up shop being born within this town, shall pay for his franchise or setting up to the mayor for the time being 20d., and to the occupation 20d.

Item, if any shoemaker within this town that is man and doth occupy as man, that doth set another man's servant a work, being of the same occupation, that hath wrought a fortnight with any one of them, except he be lawfully parted from his said master and with his good will, that if any do offend in the same, to pay 6s. 8d. for every time, half to the mayor and half to the occupation.

Item, further, if any journeyman of the same occupation be detected of any untruth, and thereof due proof made, that then the warden of the same

occupation for the time being, shall give warning unto them with whom the said offender doth work that they shall immediately put him forth of his work, and that he be not set to work by any man of the same occupation within this town, upon pain of every time so offending, to pay 6s. 8d.; that is to say, 3s. 4d. to the mayor for the time being, and 3s. 4d. to the occupation

Item, that no shoemaker within this town at any time set forth stall in the market-place or before his shop to shew and selling shoes or boots, upon pain for 3s. 4d. to the mayor and 3s. 4d. to the occupation. And that no shoemaker being not a franchised man take upon them to shew or sell any boots or shoes within the liberties of this town, upon pain to forfeit the same half to the mayor and half to the occupation.

Item, that all the shoemakers within this town that doth set up and occupy as masters shall assemble themselves together by the consent of the mayor for the time being yearly upon the 25th day of October, and there chuse two discreet men of their occupation, to view and search all manner of Hides being barked and sold within any place of this town, for the entent to know whether they be lawfully wrought or no; and that no man put any on sale before they be searched and sealed upon pain of forfeiture of all sorry hides so put to sale, half to the mayor and half to the occupation: and these being assembled shall yerely choose two discreet men of their occupation to be wardens, to see good rule and order kept in their occupation for the year following, and that the old wardens and surveyors shall present the wardens and surveyors the next court day after the election before the mayor for the time being in the Guildhall, and there to take their oath, upon pain to pay as well the new surveyors and wardens as the old that do make default, 6s. 8d.

Also that the wardens shall collect all fines and amercements, and yield a true account under like penalties; and also if any journeyman or master contend with the wardens, he pay 6s. 8d."

In all likelihood the shoemakers of Northampton formed a sort of trade corporation long before 1551, the date of the above entries. Under date 1654 occurs the following entry—"It was ordered that the shoemakers shall have a constitution among themselves as other tradesmen have, and as heretofore they formerly have had." The Official records of the borough of Daventry, going as far back as 1574, shew the existence of provisions similar to those adopted at Northampton. For a series of years from that date these records contain entries of quarterly receipts from the Wardens of the Company of Shoemakers; the Wardens, doubtless, as at Northampton collecting "all fines and amercements" and paying them over to the authorities.

The nature of the connection which subsisted between the Company of Shoemakers and their Wardens on the one hand, (together with other Companies of Traders), and the Corporation of Daventry on the other, is best illustrated by Baker's account of a MS. volume which he found in the archives of that Borough. This, no doubt, is only an example of the state of things which obtained in other towns and cities of England at the time in question, and its

historical value therefore extends further than the place to which it more immediately refers. Baker says:—

"Among the corporation archives is a MS volume containing its internal economy and finances from the 16th of Elizabeth; by which it appears that each trade or company had two wardens, who paid into the chamber the fines received from foreigners (strangers) for admission to freedom, or the right of exercising their trades in the town; and two bailiffs were annually chosen to superintend and govern the whole community. Consecutive accounts of the 'quarterages' of the different wardens are given, and a distinct entry is made at detached pages of the names of the companies of the 'Mersers, Wollendrap's, Taylers, Inkepers, and Fullers, with their wardens' the 'Shomakers, Tanners, Whittawaes, Glovers, and Smithes, with their wardens;' and the 'Husbandmen, Butchers, Victelers [traders in the necessaries of life, as bakers, &c.], Dyers, and Weavers, with their wardens.' The bailiff's account for 1574 is headed thus: 'William Salter and Henry Roper were chosen Bayleves of Daventre 29 Sept. 1574, (16 Eliz.) who took the office upon them at the feaste of All Saints (1 Nov.) then next followinge for one whole yeare.' The said bailiffs made their account upon the feast of the purification of the Virgin Mary, (2 Feb.) 'before the Burgesses and Wardens of everie companie of all the Recepts since they came into their office xxixli ixs vid, whereof they have paid for the town in repairing of the Hall shoppes and other things for the said Town xxxili xvis vid. so that the town doth owe the said Bayleves xlvij\* whereof Robert Parker must have of the same xxvij\*.' All the parochial disbursements seem to have passed through their hands, as may be inferred from various items similar to the following: 'the said bayleves have paid for the town for moletaking, dressing of the halle, the clerk and sexton's wages,' &c. &c."

In 1646 Henri Michel Buch, called Le Bon Henri, established, at Paris, a religious order of shoemakers, called Frères Cordonniers, with the advice and assistance of Baron de Rentz and under the direction of the curè of St. Paul de Paris. SS. Crispin and Crispianus were their patron saints and models. They lived in community and were governed by fixed statutes and officers both in their secular and spiritual concerns. The income derived from the sale of the shoes they made went to the common stock to furnish necessaries for their support, but the surplus went to the poor. They visited the poor in hospitals and prisons and did many other acts of piety and charity. The community was suppressed in 1789, and was re-established in 1816, but has since we understand been discontinued.

Passing again from the workmen to the work, we notice that the extravagant breadth of toe with narrow heels which succeeded the interdict laid on long peaked shoes by Edward IV., continued till the reign of Queen Mary. In 1555 so enormously wide had the toes of shoes become that the Parliament limited their breadth "and" says the quaint Fuller "it was fain to be ordered by proclamation, that none should wear their shoes broader at the toes than six inches." A rather singular fashion was adopted in the reign of Henry VIII, and it continued to be more or less prevalent up to the time of the Stuarts. This was the wearing of shoes with "slashed" uppers, as if the

wearers were suffering from corns and sought relief by slitting the uppers. One of the methods of fastening shoes adopted in the reign of Henry VIII. is indicated by the contents of a book of drawings by Hans Holbein painter to that monarch, and which subsequently came into the possession of Inigo Jones. From this it appears that the great master did not think it beneath him to make designs for "hatbands and clasps for shoes." In Mary's reign shoe buckles were worn by all classes. The upper classes wore them of silver or copper gilt; the less wealthy using copper buckles. Philip Stubbes, the puritanical author of "The Anatomy of Abuses," 1588, says, the fashionables of this period wore "corked shoes, puisnets, pantoffles. and slippers, some of them of black velvet, some of white, some of green, and some of yellow; some of Spanish leather and some of English, stitched with silk and embroidered with gold and silver all over the foot with gew-gaws innumerable." The pantoffle was a kind of slipper of which an idea may be gathered from Stubbes' satire of them. He asks "how should they be handsome, when they go flap, flap, up and down in the dirt, casting up the mire to the knees of the wearer." The corked shoes were high-heeled and continued in fashion amongst the ladies the greater part of the 17th century. William Warner in Albion's England depicts the sorrow with which two old gossips lament the state of the country which, according to their notions, was going to be ruined at the latter end of Elizabeth's reign, by fashionable excess.

"When we were maids (quoth one of them)
Was no such new-found pride,
Then wore they shoes of ease, now of
An inch-broad-corked high."

Bows or shoe strings came into use at this period. Gray referring to Sir Christopher Hatton dancing in the presence of Elizabeth, says—

"His bushy beard and shoe-strings green,
His high-crown'd hat and satin doublet,
Moved the stout heart of England's queen,
Though Pope and Spaniard could not trouble it."

Butler records the prevalence of this fashion in his time when he makes his redoubtable knight and lover, Sir Hudibras, pay court to the capricious widow whose favour he sought in the following terms:—

"Madame, I do, as is my duty,

Honour the shadow of your shoe-tie."

There seems to have been some subtle charm in green shoe strings, for later a writer in the Tatler, admonishes a certain great shoemaker in the West End of London for having had the temerity to expose in his shop-window, shoes and slippers with "green lace and

blue heels." The use of shoe-strings was continued during the reign of James I. and Charles I. Herrick writes of

"A careless shoe-string, in whose tie I see a wild civility."

The beaux disported themselves in double silk laces, with silver fringes and tags; ties of silk and linen were worn by those who were less heedful of fashion: whilst the commonalty used leather fastenings. During the reign of Charles I. large bows or roses were worn in front of the shoes and when these were adorned with gold ornaments they were very expensive. John Taylor, the water poet, alludes to this extravagance when he speaks of those who—

"Wear a farm in shoe-strings edged with gold, And spangled garters worth a copyhold."

Elizabeth was still seated on the throne of these realms, when the chopine, one of the greatest monstrosities of foot-gear was introduced Hamlet mentions it when he salutes one of the lady-(fig. 27). actors: "What, my young lady and mistress! By'r lady, your ladyship is nearer heaven than when I saw you last, by the altitude of a chopine!" The chopine was of Eastern origin and varied in form and height. Thomas Coryate in his "Crudities" (1611) says it was "so common in Venice that no woman whatsoever goeth without, either in her house or abroad; it is a thing made of wood, covered with leather of various colours, some with white, some red, some vellow. Many of them are curiously painted; some also of them I have seen fairly gilt. There are many of these chopineys of a great height; even half a yard high; and by how much the nobler a woman is by so much higher are her chopineys. All their gentlewomen, and most of their wives and widows that are of any wealth are assisted and supported either by men or women when they walk abroad, to the end they may not fall. They are borne up most commonly by the left arm, otherwise they might quickly take a fall." Raymond describes the Venetian women as wearing chopines as high as a man's leg, and says they "walke betweene two handmaids, majestically deliberating of every step they take." Howel described the Venetian ladies as consisting of three parts, one part wood (meaning their chopines), one of apparel, and the third part being a woman. Similarly when one was asked how he liked the Venetian dames he laughingly remarked that they were mezzo carro, mezzo ligno (half-flesh and half-wood), and he would have none of them. The chopines were not inappropriately termed "wooden scaffolds."

Soon after the accession of the Stuarts there appears to have been a partial revival of the fashion of forked toes to the shoes, for a writer of the period (1612) says, "A fashion we have lately taken up is to wear our forked shoes almost as long again as our feet, not a

Fig. 27.)

little to the hindrance of the action of the foot; and not only so, but they prove an impediment to reverential devotion: for as one notes 'our boots and shoes are so long mounted that we can hardly kneel in God's house." During the reign of Charles I. high boots were worn by all classes of people, (fig. 28) and sometimes the tops were (Fig. 28. turned down (fig. 20) when walking to display the rich lace with (Fig. 29) which they were lined. When riding they were turned up. boots were of Spanish leather and were worn rather broad at the toe except by Puritans who refused to follow the example of the "graceless gallants," the cavaliers, in this respect, wearing sharp pointed boots in their stead, lest they should be thought vain and frivolous. 30 is engraved from the boots worn by the notorious John Lilbourne. The tops of the boots worn at this period were sometimes so broad as to compel the wearer to straddle most ridiculously in walking. With the restoration of the "merrie monarch" came the French boot with its ample top and decoration of rich lace (fig. 31). High (Fig. 31 heeled shoes were the fashion amongst English ladies of the 17th century and as one of the "vanities" of the world formed a topic for Puritanic pulpit denunciation as in a sermon, "High-heel'd Shoes for Dwarfs in Holiness." So, too, buckles again came into vogue in the reign of Charles II., but were eschewed by the Puritans, who considered the shoe-ties were "more decent and modest than those newfangled, unseemly clasps or buckles." The Puritans held them to be "effeminate and immodest ornaments." On this account the elder Disraeli in his "Curiosities of Literature," thinks that the "sublime Milton, perhaps, exulted in his intrepidity in still wearing latchets." The lower classes wore a very clumsy form of shoe, contemptuously termed "clouted." In an elegy on Donne who died in 1631 they are designated by the phrase by which their foot-gear was known in contradistinction to the macaroon, the coxcomb of the period. Thus

"A macaroon And no way fit to speak to clouted shoon."

It was in the same century that one Nicholas Lestage, a shoemaker of Bordeaux, distinguished himself by the manufacture of a pair of boots without a seam. He had introduced himself to the notice of Louis XIV., when that monarch was staying at Bordeaux, whilst his marriage with the Infanta of Spain was being negociated, by presenting him with a remarkably beautiful pair of boots. The work was so artistic as to elicit universal admiration. It was then said of him

"Que chacun blame le metier, De l'allène et du Cordonnier, Vous même le rendez illustre." \*

<sup>&</sup>quot;Let no one blame the trade By whom our shoes are made; For you (Lestage) have made it noble."

In 1677 a book of poems was published on the subject of the seamless boots presented to the king by "le sieur Nicholas Lestage," master shoemaker to his Majesty. Lestage resided at Bordeaux, where he carried on a prosperous business, keeping twenty experienced hands, who all strove to excel each other in industry and excellence. He was happy in finding in his better half (chere moitie) a real help-meet, for

"S'il est un maistre homme, elle est mattresse femme."

The structure of the boots presented by Lestage to his sovereign are described as having been so perfect, as to have surpassed all that had been seen in the shape of *chaussures* up to that time. They were made without his taking the royal measure. They were adorned with designs of lilies (fleurs de lis), and were enriched with decorations of gold. So delighted was Louis XIV. with them that it is said he wore them at his nuptials, and was

"Dans la solemnité Du grand jour de son mariage Ravy du travail de Lestage."\*

This present to the king led the Bordeaux shoemaker to riches and honour, for he was chosen as the one

"Qui seul pouvoit chausser le plus grand de nos roys Avec commandement de suivre ce grand prince, Pour le chausser toujours, de province en province."

His fame as a clever master of the "gentle craft" became widespread so that when he visited Paris he found it had preceded him. His brother manufacturers, more numerous than at Bordeaux, having been apprised of his arrival, wished to do him honour, for they were proud of him. To quote again from the quaint language of the poems—all

> "Vinrent en foule rendre hommage A l'illustre artiste Lestage Et pour leur maître l'avoüant Et jusques au ciel le loüant, Honneurs, festins royals, caresses, Divertissement, allégresses, L'accompagnèrent chaque jour.";

# "In the solemnity
Of the great day of his marriage
Ravished by the work of Lestage."

+ "Who alone could 'shoe' the greatest of our kings,— Being commanded to follow that great prince, To provide his foot-gear, from province to province."

‡ All came to render homage to the illustrious artist Lestage, and for their master avowed him, praising him up to the skies. Honours, royal feasts, caresses, diversions, and mirthfulness accompanied him each day.

This welcome gave to him a new spirit of emulation and the desire to distinguish himself by a truly brilliant master stroke. The result was his boot without seam, which he offered to his royal master in 1663. That boot, described as "a miracle of art," is said to have been all of a piece, at least to all appearance, no one being able to see a place in the boot which had been pierced by the thread. The mystery of its make sorely puzzled the disciples of St. Crispin, and not being able to penetrate the secret they exclaimed, "Comment, diable, a-t-il fait cela?" It was declared that—

"L' antiquité ni le soleil N'ont jamais rien veu de pareil A cette admirable chaussure."

(Neither antiquity nor the sun had seen the like of that admirable boot). The extravagance of admiration was carried to the extreme point, when it was said—

"Le grand maître Lestage
Sur ses compétiteurs emporte l'avantage,
Ils vont tous de concert et veulent prendre part
A sonder son adresse, à descouvrir son art.
Ils manient cent fois sa botte sans couture,
Et forcés d'advouer sa divine structure,
Sans pouvoir concevoir le secret de l'auteur,
Ils publient que l'homme n'en est pas l'inventeur."\*

Unfortunately, the superiority of "the incomparable bootmaker" gave umbrage to his confréres, and envy, base and wicked, intervened at the moment of his triumph. He was warned that all the shoemakers of Paris had conspired to encompass his ruin, and he was urged to depart. The worthy Gascon returned with prudence to Bordeaux. Here, however, hatred and spite had been at work, and Lestage found that "no man is a prophet in his own country." There were those who, unable to comprehend his secret, did not hestitate to say that the shoemaker of Bordeaux was most certainly a sorcerer. We believe there has been no revival of this wonderful boot since; and we can only judge of it, therefore, by the reputation which it gained for its inventor. Amongst the flatteries bestowed on him it was foretold that the people would always speak of his design, and that "le nom d'une botte remplira l' univers" (the name of a boot will fill the universe). He is termed the favoured of the king, a royal master,

<sup>\*</sup> The great master Lestage takes the lead of his competitors completely. They meet together, and unitedly endeavour to fathom his skill, to discover his art. A hundred times they examine his boot without seam, and, compelled to avow its divine structure, without being able to discover the secret of the maker, they declare that man is not its inventor.

a divin esprit far above SS. Crispin and Crispianus, and the language of eulogy goes still further, declaring that "jamais n'ont fait un chefd'œuvre si rare" (never had there been a master-piece so rare). The portrait of Lestage appeared in the gallery of the king, with these lines appended:—

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"Celuy dont tu vois le portrait

Est le miracle de son age:

Après les bottes qu'il a fait

L'esprit et l'art ne peuvent davantage."+

Lestage's name was imperfectly anagrammatized into "en cela sag' il est" (in that he is wise). He maintained a good position, having the royal family and the court for his *clientèle*. After the boot without seam he invented for the dauphin a new kind of shoe, which was also celebrated in verse. He died at a ripe age. The engraving of Parisian shoemakers, which forms one of the illustrations of this work, belongs to this date, viz., the 17th century.

With the revolution of 1688, the high, stiff jack-boot was imported into the English fashions of foot-gear-a thorough Dutch stiffness being its chief characteristic. Wooden shoes had somehow or other, by their association with slavery and Popery been a slight element in the expulsion of James II., and the Prince of Orange was said to have saved the country from the Pope and wooden shoes. In the reign of Queen Anne they were the occasion of a large amount of excitement which very nearly cost Walpole the Premiership. A rumour had got abroad that Walpole meant to tax the food and clothing of the people and the popular cry was "No slavery! No excise! No wooden shoes!" A tax on leather shoes had obliged the working classes to wear the detested wooden shoes. How far public feeling was aroused on the point may be judged by Pope's allusion to it in his "Prologue to a play for Mr. Dennis' benefit in 1773, when he was old, blind and in great distress: "-

> "If there's a Briton, then, true-bred and born, Who holds dragoons and wooden shoes in scorn, Let him to-night his just assistance lend."

And Mrs. Centlivre, anathematizing the Jacobites, urges the people to—

"Disdain the artifices they use To bring in mass and wooden shoes, With transubstantiation."

<sup>†</sup> He of whom thou see'st the portrait is the miracle of his age: after the boot he made, mind and art could no further go.

Buckles, too, came into fashion, the boot being fastened by means of a leather strap passing through the buckle. Sometimes a small stiffened tie was added to the buckle by way of ornament. During the reigns of George I. and George II., the ladies wore boots consisting of an upper of embroidered silk, with a thin sole and an enormous heel. The first cut of fig. 32 is an example of this. Ladies' shoes (Fig. 32. of that period were frequently adorned with embroidery and ornamental threads and bindings. The embroidery was sometimes floral in design, and exquisitely worked. The fashionables generally wore high red heels, with buckles of an enormous size, so large that Sheridan in one of his comedies, jocularly doubts whether the shoe was made for the buckle, or the buckle for the shoe. Towards the close of the 18th century, buckles became richly ornamented, sometimes with real jewels. Those who could not afford the reality procured as good an imitation as possible in paste. "Monsieur-a-la Mode," a satiric poem, describes a dandy of the time as wearing—

> "A pair of smart pumps made up of grained leather So thin, he can't venture to tread on a feather; His buckles, like diamonds, must glitter and shine,

Should they cost fifty pounds they would not be too fine."

In the progress of fashion the heel quarters were worn lower, the heels made less clumsy, and thrust farther under the foot. Ultimately the heels almost vanished, being made very flat and low, and then the vamp or front was cut very short. Shoe-strings again came into fashion but not without encountering a severe struggle for supremacy on the part of the buckles. The buckle manufacture had become a very important one employing many thousands of hands, chiefly at Birmingham, Walsall, and Wolverhampton; and this formed a "vested interest" which most strenuously resisted what was termed "the most ridiculous of ridiculous fashions, the effeminate shoe-string." In vain was the aid of "the first gentleman in Europe" and his royal brethren the Dukes of York and Clarence enlisted on behalf of the buckle. The shoe-strings triumphed. The commencement of the present century found amateur shoemaking quite a passion amongst the ladies. There was, says one writer, "hardly a parlour in the kingdom which was not turned into a sutrina, nor a lady's work-table that was not covered with hypodematical instruments, vulgo, shoemaker's tools; and uncommon indeed was the sight of the fair foot that was not booted or shod by an amateur hand." This, however, was a mere passing fancy and the trade was again left to the industry and ingenuity of "the gentle craft." The following lines written by

S. Waters, of Cranbrook, Kent, in 1811, are of historic interest in connection with this singular "whim:"—

## On Ladies Making their own Shoes.

Ho! ho!—so the Ladies of late, I hear say,
Have a wonderful sacrifice made;
Tambour and Embroid'ery they have put away,
And embraced the shoe-making trade.

Their delicate hands, and their fingers so small,
Unus'd to hard labour, become
Unreluctant to handle the poor Cobbler's Awl,
And to work with the Hammer and Stone.

Poor Crispin, I fear they will now ruin thee By taking thy business away; Yet pluck up thy spirits, some reason I see, That it's only—The Whim of the Day.

Such wonders are frequently coming to pass,
Yet each of them last but a time;
A little while since and each rode her own Ass,
With a footman to whip it behind.

What wonderful thing, may next rise with the fair,
It is not for me now to speak;
But sure, need we wonder, in short time to hear,
That they've learnt their own chimneys to sweep.

In the early part of the present century the Hessian Boot, (a favourite with the first Napoleon), together with the Wellington and Blucher boots, names given in honour of those two great military leaders were the most notable boots worn. The most famous boot subsequent to these was the elastic spring-side, the invention we believe of Mr. Sparkes Hall, and one which has become a universal favourite.

We have thus far conducted our readers through the principal changes of the eventful past in respect to the comparatively unimportant yet not, we would hope, uninteresting or uninstructive details of feet costume. The craft has now lost much of its old character in new methods of work; and the manufacture of boots and shoes by machinery has become one of the miracles of the age. "Ye gentle craft" with its poetic quaintness is translated in these more prosaic times into "the boot and shoe trade" which now employs its hundreds of thousands of hands, there being, according to the last census no fewer than 252,000 persons engaged in this important branch of commerce in Great Britain alone. Our object, however, has been only to review the past, leaving the present to speak for itself.

We have referred to the old guilds or corporations of shoemakers. By such bodies St. Crispin's day has been kept till within a recent date with some of the pomp and joviality of olden times. best authorities of the craft says:-"The custom was (and that which was considered its glory had not at the beginning of the present century departed), for the guild to meet at their club-house at a given time; caste was laid aside, and fraternity and equality for the time prevailed; the officers of the guild, arrayed in their regalia, their chief officer or president dressed in his regal robes and chaired as their king, all the brotherhood in file, with a band of music at their head, they perambulated the streets of the town, with hundreds of spectators in their wake. Having gone their appointed round, they again assembled at the rendezvous of the craft where they banqueted on roast beef and other sumptuous fare, until with many of them over-burdened nature could bear no more—they fell into the arms of Bacchus." It has passed into the region of proverb-

> "On the twenty-fifth October Ne'er a Souter's sober."

The mode in which St. Crispin's day used to be generally kept (and in which it is still kept in sadly too many individual instances), is admirably typified in the following witty ecloque on "St. Crispin's Day," which might have been written as the descriptive letter-press for Cruikshank's well-known picture bearing that name (and which we give as a frontispiece):—

## St. Crispin's Day.

CORDWAINERIUS.

Arise, COBBLERIUS, cast thy awl away,
The sun is up, and 'tis SAINT CRISPIN'S DAY.
Leave vulgar snobs to mend plebeian soles,
For you and I will jollify, by goles!

COBBLERIUS.

A seedy poet, lodging next the sky, Came yesternight, entreating me to try And mend his understanding by the noon; When that is done, I'm your's for a blue moon.

CORDWAINERIUS.

Then while you cobble, let us chaunt a stave:
We're "Temp'rance" folks, so let the theme be grave.
Let's sing you palace to the God of Gin:
Who pipes the best, a pot of malt shall win.

COBBLERIUS.

I take your challenge—to your plan agree; You Costermonger shall our umpire be.

COSTERMONGERIUS.

I'm bottle-holder for a glass of max; So clear your pipes, my jolly cocks o' vax.

#### CORDWAINERIUS.

"Here, sprightly folks, by spirits turned to sprites, Whose rosy cheeks are chang'd to lily whites, Caught in the snares of Gin, rue not their ruin, But do their best, to do their own undoing!

#### COBBLERIUS.

"Rum customers, who are far more sad than funny, Here get no trust when they have spent their money: No pay no potion;—by this rule they stick; The lighted dial, only goes on tick.

#### CORDWAINERIUS.

"Here, Mothers, by some devilish fiend possest, Drive their poor infants from the port of *Breast*; And 'stead of mother's milk, whene'er they scream, Stop their shrill crying with a glass of cream.

#### COBBLERIUS.

"Here compounds dire, which ne'er can cordials be, Turn seedy fellows into felos de se."—

### COSTERMONGERIUS.

Just stow your magging, for you've piped enough, And, blow me, if I ever heard such stuff!

Vy, what's the hods, I'll be so bold to ax,

'Twixt swilling heavy vet, and swigging max?

So stow your staves, and as it's chilly veather,

Ve'll mix the max and heavy vet together:

And then, my lads o' leather, you shall see

How cosily the mixture vill agree.

Who can forget the picture—glowing with a vivid reality—of "Souter Johnnie" (the original of whom was John Lauchlin, an intelligent and facetious shoemaker of Ayr, who was one of Burns' cronies), in "Tam o' Shanter?"—

"But to our tale:—Ae winter night,

Tam had got planted unco right;

Fast by an ingle, bleezing finely,

Wi' reamin swats, that drink divinely;

And at his elbow, souter Johnnie,

This ancient, trusty, droughty cronie;

Tam lo'ed him like a vera brither,

They had been fou for weeks thegither.

The night drave on wi' sangs an' clatter;

And aye the ale was growing better:

The souter tauld his queerist stories;

The landlord's laugh was ready chorus:

The storm without might rair and rustle,

Tam did na mind the storm a whistle.\*

The members of "the gentle craft" have generally been credited with tolerable powers of imbibation, and their patron saint has formed

<sup>\*</sup> Apropos of the Scotch "sutors," the following extract from Notes and Queries, (Feb. 21st, 1874), is worth repeating:—"Ne Sutor, &c. The principal manufacture of shoes in Scotland is at Selkirk, and the shoes there are made by the "sutors," a name still given to the burgesses, who qualify themselves by licking the "birse," a brush of hogs' bristles, which is passed from mouth to mouth."

the subject for more than one public-house sign. There is a Crispin Street, too, in Northampton, opposite to which is the Crispin public-house, and at the corner is another house of refreshment much patronised by shoemakers, under the sign of "The Gate," which bears the choice inscription—

"This gate hangs well and hinders none— Refresh and pay and travel on."

Some wicked wag has suggested that the patrons of "The Gate" often, in practice, translate the last line into

"Be fresh and pay, and still stop on."

The motto finds its Crispinian counterpart in a shop in Pentonville, where recently there was the sign of a boot with the doggrel:—

"This boot hangs high And hinders none, Step in and buy, Then travel on."

Though it may be thought that many of the sons of St. Crispin entertain an extravagant fondness for a "yard of clay;" or, to use an expression of a member of the craft, lay themselves open to the suspicion that "too oft they irrigate their clay," no class of artizans has given to the world more famous men—men who have more conclusively proved the truth of Pope's couplet:—

"Honour and shame from no condition rise,— Act well your part, there all the honour lies."

Somehow or other the trade of a shoemaker has been looked down upon with some degree of contempt. Why, it is difficult to understand. The old proverb, "there are no foolish trades, there are only foolish people," has been forgotten. It is as René, of Anjou, called it in his "Octroi Statutes," so long ago as the 15th century, "ung des necessaires mestiers pour servir a toutes maniéres de gens" (one of the necessary trades for the benefit of all manner of people). If it were so essential then, how much more necessary is it now, when the work of the craft is "trodden under foot by the whole world." Sometimes, it is true, one may be inclined to adopt Voiture's derivation of the word cordonnier (shoemaker), namely, that it comes from the word cordonneur (corn giver), as the work of the craft—whether through the fault of the men or the vanity of the public we do not care to enquire—has led to the multiplication of corns on the feet. \* Nevertheless,

<sup>\*</sup> Shoemakers in England are legally termed cordwainers or cordovanners, from the Spanish town and province of Cordova, from whence the leather known as Cordovan was brought. That the French term cordonnier is derived from the same circumstance is probable, although it is not less likely to have been derived from cordon (cord, pull, etc.), the cordonnier being a cord-puller.

people generally will be prepared to endorse the dictum of the immortal Newton, who said "I would prefer a cobbler to a bad poet or a bad comedian; he is more useful to society." The sturdy William Cobbett, who, whatever his failings may have been, had a keen perception of character, said "the trade of a shoemaker numbers more men of sense and public spirit than any other in the kingdom." And James Lackington, the famous bookseller, who began life upon the shoemaker's seat, wrote—

"Cobblers from Crispin boast their public spirit, And all are upright, downright men of merit."

Whilst another admirer of the craft observes "the fact is notorious that more mind has been manifested among the humble fraternity of shoemakers than has been found amongst any other equally humble class of the community." Amongst them have been men of taste, learning, and wit, poets and dramatists, painters, patriots, philosophers and philanthropists.\* Many illustrations might be given of their sense, their learning, their taste, or their wit.

Watt Tinlinn, better known as "Souter Watt," was an ancient Scotch Crispin, whose name has received additional lustre from the pen of Sir Walter Scott, who, in his Lay of the Last Minstrel, writes:—

"Watt Tinlinn, from the Liddel-side,
Comes wading through the flood.
Full oft the Tynedale snatchers knock
At his lone gate, and prove the lock;
It was but last St. Barnabright
They seiged him a whole summer night,
But fled at morning; well they knew,
In vain he never twanged the yew."

"This person," says Sir Walter, "was in my younger days, the theme of many a fireside tale. He was a retainer of the Buccleuch family, and held for his Border service a small tower on the frontiers of Liddisdale. Watt was, by profession, a sutor, but, by inclination and practice, an archer and warrior, Upon one occasian, the Captain of Bewcastle, military governor of that wild district of Cumberland, is said to have made an incursion into Scotland, in which he was defeated and forced to fly. Watt Tinlinn pursued him closely through a dangerous morass: the captain, however, gained the firm ground, and seeing Tinlinn dismounted, and floundering in the bog, used these words of insult: 'Sutor Watt, ye cannot sew your boots: the heels risp, [creak], and the seams rive.'—'If I cannot sew,' retorted

<sup>\*</sup> Most of our readers, we imagine, will be surprised to learn that "the Wandering Jew," that unhappy Israelite "who lived when our Lord and Saviour Jesus Christ was crucified," and was "appointed by Him to live until His coming again," a weary wanderer in the earth, was, according to early Ballads, a shoemaker of Jerusalem.

Tinlinn, discharging a shaft which nailed the captain's thigh to his saddle,—'If I cannot sew, I can yerk.' Meaning to twitch, as shoemakers do, in securing the stitches of their work." Watt's humour was exceedingly "dry," and doubtless his English antagonist felt that it was beyond a joke.

The late Dr. Monsey used to tell an amusing anecdote of the ready wit of a London shoemaker, named Walkden. He was with the Duke of Leeds and his grace's chaplain in the library, when Mr. Walkden, of Pall Mall, his grace's shoemaker, came in with a pair of new shoes for the Duke. Having handed them to the nobleman for his inspection, the chaplain took one up and examined it with critical attention. "What is the price?" asked the chaplain. "Half a guinea sir," said the shoemaker, for money was more valuable then than it is now. "Half-a-guinea! what for a pair of shoes?" exclaimed the chaplin. "Why I could go to Cranbourne Alley and buy a better pair of shoes than they ever were or will be for five and sixpence." Upon which he threw the shoe to the other end of the room. Walkden threw the other after it, saying that as they were fellows they ought to go together, but adding by way of postcript, "Sir, I can go to a stall in Moorfields and buy a better sermon for twopence than my lord gives you a guinea for." The Duke clapped Walkden on the shoulder and said "That is a most excellent retort, Walkden; make me half-adozen pairs of shoes directly." A good story is told of Richard Brinsley Sheridan's treatment at Stafford, (Northampton's rival in the manufacture of boots and shoes.) It was at a public dinner at Stafford, during the period he represented that place, that Sheridan gave his famous toast "may the staple trade of Stafford be trodden underfoot by the whole world." In 1812 the "worthy and independent" electors of that borough threw him out, and the following is one of the lampoons "On a certain gentleman's discomfiture at Stafford:"-

"Sherry to Stafford lately hied;—
Stafford, the great St. Crispin's pride:
He smooth'd his face, he went unshod;—
He swore no shoes like theirs' e'er trod,—
He had the Regent's dread commands,
Shoes should be worn on feet and hands!
The Court had thought the fashion meet,
That men should walk on hands and feet!
'Give me your votes;—I'll do such things,
I'll make you great as little kings!'
Crispin, who erst did Britons shield,
On Agincourt's most glorious field,
Look'd from a cloud in fierce disdain,
And sent him back to Court again."

A happy retort was on one occasion given to a clerical adviser by Chas. Crocker, the shoemaker poet of Chichester, (born 1707, died

1861.) His writings had gained considerable local celebrity, and the Rev. E. Cornwall, himself engaged in literary pursuits, thought fit to publish the following rhymed advice in a Sussex newspaper:—

"Crocker, if you can but repair our shoes,
Half as well only as you court the muse;
Your lines indeed may fail of gaining riches;
But penury shall flee before your stitches,"

But Crocker in the next issue of the same paper epigrammatically replied—

"TO THE REV. E. CORNWALL.

Alike our fates, kind sir, and why?
We both have wooed the muse,
And while you 'oure' the souls of men
I 'mend' the soles of shoes."

It is asserted that Archbishop Whateley once offered £5 for an answer to the following question of a shoemaker:

"When from the Ark's capacious round The world came forth in pairs, Who was it that first heard the sound Of Boors upon the stairs?"

The punning solution to this problem appears to have been this—

"To him who cons the matter o'er,
A little thought reveals,—
He heard it first who went before
Two pairs of SOLES and EELS."

The fun of the pun will be appreciated, though its theology may not be accepted without further investigation.

According to Hone's Table Book, a custom called "beating the lapstone" used to be observed the day after Christmas, at Nettleton, near Burton. The shoemakers "beat the lapstone" at the doors of all water-drinkers, out of rollicking compliment to a neighbour who had not tasted malt liquor for twenty years, having been made tipsy by drinking only half-a-pint of ale at his shoemaker's at Christmas. When he got home he tottered into his house, forcing the exclamation from his wife "John, where have you been?—why, you are in liquor?" "No, I am not" hiccuped the inebriate, "I've only fell over the lapstone, and that has beaten my leg, so as I can't walk quite right." Hence the practical joke just mentioned.

There is good sense if not wit in the following lines which are said still to adorn the sign board of a shoemaker's cottage at Elstow, near Bedford—

"Here lives a man who won't refuse
To make and mend both boots and shoes;
His leather's good, his work is just,
His profit's small, and cannot trust."

The same inscription might have been recently seen in a shoemaker's window at Roehampton. Here is an example of poetic delicacy and taste in a Brussels shoemaker, of the name of Fremolée, taken from a volume of poems (entitled "Loisirs d'un Artisan") published by him in 1823:—

TO THE COUNTESS OF ----, On sending a Pair of white satin Shoes.

"Insensible chaussure, indigne d'un beau sort, Ephémere ornement qu' un rien fietrit et change, Celle qui vous attend va vous donner la mort; Mais vous aurez vecu pour les plaisirs d' un ange."

"Insensate slipper! how unmeet for thy fair destiny;
Ephemeral gaud! such trifles may deform or blemish thee:
Yet since her foot, which waits thee now, thy beauty shall destroy;
Still thou—O proud existence! wilt have given an angel joy.

Our friends of the craft have not always been so happy. A classical cobbler, for the purpose of eclipsing an opponent who lived opposite, placed over his door the well-known motto—Mens conscia recti (a mind conscious of rectitude). His adversary, not to be out-done in bidding for public favour at once cobbled the quotation by putting over his door "Men's and women's conscia recti."

Sir Robert Peel, on the occasion of meeting a deputation from certain trade societies, who had chosen two journeyman shoemakers for their spokesmen, smilingly asked—"How is it that you shoemakers are ever foremost in every movement? If there is a plot, or conspiracy, or insurrection, or political movement I always find there's a shoemaker in the fray." Taken broadly this was really an indirect compliment to the capacity and independence of thought and action of the members of the craft. Nor was it a groundless compliment, as we have already indicated. The bead-roll of fame contains the names of many men "who once bent over the last and wielded the awl," but who have in other ways adorned the calling to which they belonged. Amongst artists are the names of Francesco Brizio, the disciple of Lodovico Caracci; Gabrielle Capellini, surnamed "Il Caligarino," the scholar and friend of Dosso Dossi; and old Ludolph de Jongh of Rotterdam. From Germany we have Hans Sach, (born 1404, died 1576) "the cobler of Nuremberg;" and Jacob Boehmen, (born 1575, died 1624) one of the best known philosophers of the mystical school. Hans Sach was the poet of the Reformation, aiding Luther by versifying the Bible and making it popular and familiar to the poorest. According to Hallam, Sach, although he did not quit the last till his death, wrote 53 sacred and 78 profane dramas, 64 farces, 50 fables, etc; whilst another authority says this gifted shoemaker wrote no less than 6000 poems. The fertility of his imagination is only comparable with that of the great Spanish dramatist Lope de Vega, who it is said wrote 1000 plays. Goethe wrote of him:

"He felt a little world confined within his brain, Which he wished to describe to others again,—His eye was a guide most faithful and true; His language a magic enchanting each heart. The muses, rejoiced such a spectacle to see, Exclaimed; "Hans Sach our minstrel must be."

The work which Hans Sach did for Luther may, in a great measure, be likened to that which Piers, the ploughman, rendered to Wicliffe, by his satirical verses, in the early dawn of the Reformation in England. Of Boehmen, who has been designated "the alchymistical, theological, and astrological shoemaker of Gorlitz," (the place of his birth) Thomas Cooper, an eminent English shoemaker, has expressed the opinion that it will eventually be seen that he was less of a mystic and more of a true philosopher than has generally been supposed. A book of Boehmen's entitled "The three principles," it has been asserted, suggested to Sir Isaac Newton his ideas of attraction and gravitation. Two eminent English sailors sprung from the craft. Admiral Sir Christopher Mingh, or Minns, who was killed in the famous sea-fight of the 4th June, 1666, was the son of an honest shoemaker in London; but preferring a life of adventure to sticking to the last he entered the navy and rose to the rank of admiral. Having taken a Spanish man-of-war in one of his cruises, the commander of the vessel was brought on board his ship. The Spaniard was deploring his captivity and wondering what great captain had taken Don —, with a string of titles, prisoner. The lieutenant who had charge of him having informed the admiral of this, he told him, if the Spanish captain was still curious to learn who was his captor, to tell him that Kit Minns had taken him. The idea of being captured by a person so utterly devoid of title threw the Castilian pride of the Spaniard into a fever, and his mental agony was most acute. Sir Cloudesley Shovel, (born 1650, died 1707) a brave English admiral, was too, the son of a shoemaker. Hewson, one of Cromwell's colonels, who signed the death-warrant of Charles I., was a shoemaker; whilst the original occupation of "Praise-God Barebones," whose name is associated with one of the Protector's Parliaments, is very sufficiently indicated in the phrase that has been applied to him-"a reverend unlearned leather-seller." Taking a leap of more than a couple of centuries we have amongst notable soldiers, General Ulysses S. Grant, President of the United States, whose father was a tanner, and whose chief laurels were gained during the yet recent Civil War in the States; and General Neal Dow, son of a tanner, and himself a tanner, one of the volunteer soldiers of the

North during that lamentable struggle, and a long and valued advocate of the Temperance movement as developed in the Maine Law. But it is in the quieter walks of general literature, or in social, religious, or political thought and action that shoemakers have been most eminent. George Fox, (born at Drayton, Leicestershire 1624. died 1681) the pious founder of the Quakers, was brought up as a shoemaker and followed his trade for a time at Nottingham. None can help admiring the persistent earnestness with which he laboured in the work of religious reform. A far different type of man was John Partridge, (born 1644, died 1704) the astrologer and almanack maker of Mortlake. Dean Swift was severely satirical at his expense. Ridiculing his astrological predictions, the witty Dean wrote of him "I have consulted the star of his nativity by my own rules and find he will infallibly die on the 29th March next, about eleven at night of a raging fever; therefore I advise him to consider of it and settle his affairs in time." He also wrote the following epitaph for Partridge:-

"Here five feet deep, lies on his back,
A cobbler, star-monger and quack;
Who, to the stars, in pure good-will
Does, to his best, look upward still.
Weep, all ye customers, that use
His pills, his almanacs, or shoes;
And you that did your fortune seek,
Step to his grave but once a week;
This earth which bears his body's print,
You'll find has so much virtue in't,
That I durst pawn my ears t'will tell
Whate'er concerns you full as well,
In physic, stolen goods, or love,
As he himself could when above."

A noble fellow and disinterested patriot was Timothy Bennett, the shoemaker of Hampton Wick, (born 1676, died 1756) famed for his favourite saying that he was "unwilling to leave the world worse than he found it," and the way in which he realized his desire. Timothy had saved £700 but was willing to embark it all in regaining for the public a right of way through Bushey Park, which had been closed to them. Lord Halifax (the friend of Pope) was Ranger of the Park, and on learning the shoemaker's intentions sent for him. "Who are you, sir," said his lordship "that have the assurance to meddle in this affair?" "My name, my lord," said he "is Timothy Bennett, shoemaker of Hampton-Wick. I remember, an't please your lordship, when I was a young man, of seeing, while sitting at my work, the people cheerfully pass by to Kingston market; but now, my lord, they are forced to go round about, through a hot sandy road, ready to faint beneath their burdens, and I am unwilling (it was his favourite

expression) to leave the world worse then I found it. This, my lord, I humbly represent, is the reason of my conduct." "Begone, you are an impertinent fellow!" replied his lordship. However, upon more mature reflection, being convinced of the equity of the claim, and anticipating the ignominy of defeat—"Lord Hallfax the nobleman, nonsuited by Timothy Bennett, the shoemaker"—he desisted from his opposition, and opened the road, which is enjoyed, without molestation, to this day.

The eighteenth century gave birth to quite a constellation of worthies connected with the craft. The foundation of the success of James Lackington, (born 1740, died 1815), the celebrated bookseller, was a combination of shoemaking with second-hand bookselling. He built "the Temple of the Muses," retired with a fortune, and bought an estate in Gloucestershire, where his respect for religion was manifested in the erection of a Wesleyan Chapel. He afterwards settled at Budleigh, near Salterton, Devon, where he built another Wesleyan Chapel at a cost of \$2000, and where he resided till his death. Thomas Holcroft, (born 1745, died 1800) was a notable instance of indomitable energy triumphing over apparently insurmountable difficulties. His parentage was ignoble; his early life particularly was steeped in the direst poverty and hopelessness; and yet the soul of the man rose superior to circumstances and lifted him into a creditable place amongst the brain-workers of his time. was a jockey at Newmarket, a master shoemaker, a schoolmaster, again a shoemaker, a political writer and debater, and though last, not least, a dramatist, novelist, and poet. He was one of the most fertile of playwrights. He belonged to the band of politicians of which Horne Tooke, Thomas Hardy, and Thelwall were the leading spirits. and this was no advantage to his worldly prospects. "The life of Baron Trenck" is one of his better known works in general subjects, and "the Road to Ruin" is reckoned his best play. Thomas Hardy, (born 1751, died 1832) who has just been mentioned, was also a disciple of St. Crispin, and was chiefly known as a political reformer, being concerned in the establishment in 1702 of a society for the promotion of Radical reform in the House of Commons. For the part he took in the political movements of the time he was imprisoned, but after six months spent in prison awaiting his trial he was acquitted, together with Tooke and Thelwall. One of the brightest ornaments of the craft however was William Gifford, (born 1755, died 1826) editor of the Quarterly, rightly termed "the trenchant Gifford." His career was a splendid victory over untoward circumstances. scholarly acquirements, his discerning judgment, and his sterling

integrity won for him a position of honour and influence unequalled in his own time. As editor, critic, satirist, he was alike famed. Even Byron bowed to the judgment of "this same shoemaker," and is said to have submitted to him the manuscripts of some of his writings before publication. The noble poet in his "English Bards and Scotch Reviewers" paid a high and deserved compliment to Gifford in the lines:—

"' 'Why slumbers Gifford?' once was asked in vain; Why slumbers Gifford? let me ask again. Are there no follies for his pen to purge? Are there no fools whose books deserve the scourge? Are there no sins for satire's bard to greet? Stalks not gigantic vice in every street? Shall peers or princes tread pollution's path, And 'scape alike the law's and muse's wrath? Nor blaze with guilty glare through future time, Eternal beacons of consummate crime? Arouse thee, Gifford! be thy province claimed, Make bad men better, or at least ashamed."

First amongst modern missionaries, and one of the most noted linguists, stands Dr. Carey, derisively designated "the consecrated cobbler." Born at Paulerspury, (Northamptonshire) on August the 18th, 1761, and living for a considerable period at Moulton, near Northampton, Carey's name shines with peculiar lustre in his native county. Sent out as a missionary to India in 1703, by the Baptist Missionary Society, founded at the little town of Kettering, and then in its infancy, he being its first messenger to the heathen, he devoted himself with assiduity to the study of the native languages. He became an excellent Oriental scholar and translated the Bible not only into Hindustani but into Sanscrit; and in other ways afforded facilities for intercourse with the inhabitants of India. He lived a life of usefulness and honour in the land of his adoption, and paved the way for that influx of missionary effort which has since been doing so large a part in moulding the destinies of our Indian Empire. It was no idle compliment which the great emancipator, William Wilberforce, uttered, when many years after Carey's entrance on missionary labour he said in the House of Commons, whilst urging Parliament to grant missionaries free access to India-"a sublimer thought cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindoos the Bible in their own language." Carey taught the great principle in missionary labour "expect great things, attempt great things," and he practised what he preached. He died on July 9th, 1834; and, to quote the language of an American missionary, "his name will be remembered to the latest generations."

It is related of the venerable missionary that in the days of his prosperity he was dining with the governor-general, Lord Hastings, at Barrackpore, when a general officer impertinently enquired of an aide-de-camp, loud enough for other guests to hear, whether Dr. Carey had not once been a shoemaker. The doctor quietly interposed, to the confusion of the inquirer, "No, sir, only a cobbler!" He was not ashamed of his origin, unlike Jean Baptiste Rousseau, (born 1669, died 1741) the illustrious French poet, who was the son of a respectable Parisian shoemaker. Rousseau's father had given him the advantages of an education far above his condition, and the overweening pride of the poet shrank with shame from his origin becoming known. His enemies knew his weak point and took advantage of every opportunity to offend his over-sensitive amour-propre, by reminding him whence he sprang. It was in vain that La Motte, himself the son of a hatter, endeavoured to console him by suggesting:—

### "Tu vas pour la race future Anoblir ta famille obscure!"

As an instance of this contemptible vanity we are told that on the conclusion of the first representation of his comedy, "The Flatterer," which had achieved a certain success, the poet's father, naturally proud of his son's abilities, ran to his box to embrace him, after the effusive fashion of the French, and to offer him his congratulations. "I know you not," coldly replied Rousseau, repulsing him; and the unfortunate father retired in the most poignant grief and the deepest indignation. The son of a shoemaker is not always a prince born, in mind any more than in blood Four years after the birth of Carey, was born (1765) at St. Anstell, Cornwall, Samuel Drew, who in the prime of life achieved distinction as a profound metaphysician. Whilst bending over the last, his head was busily employed in deep cogitation upon the most abstruse metaphysical problems. His thoughts were directed to such good purpose that they eventually took shape in his celebrated essay on "The Immortality and Immateriality of the Soul." A subsequent essay on the "Being and Attributes of God" procured for him the degree of Master of Arts from the University of Aberdeen and in 1819 he was appointed Editor of the Imperial Magazine, an appointment he held till his death in 1833. Only two years before his death the Council of the London University solicited him to allow his name to be put in nomination for the chair of Moral Philosophy in the University, but this honour

Dr. Carey's Sign-board, written by himself, is at present in the Museum of Regent's Park (Baptist) College.

he declined. Amongst the worthies of the craft, one of the most eccentric was Thomas Shillitoe, (born 1754, died 1836) a Quaker of severe conscientiousness, and of persistent zeal. He commenced life by assisting his father at the bar of a public-house in Islington. Then he became a grocer's assistant. But he had set his heart on becoming a righteous man in the highest religious sense of the term, and in his former occupations his sensitive conscience had been sorely tried by the worldliness and gaiety with which he had been brought in contact. Consequently when a situation as banker's clerk was obtained for him he fancied he had secured an Eden where nothing could offend. A little experience quickly deceived him. found the clerks in a Bank were quite as gay and worldly as other people; and in spite of the earnest dissuasions of his friends he determined to resign his situation, and to set himself to some handicraft which he could pursue in solitude and meditate upon heavenly things. He became a shoemaker, thrived spiritually and materially, and came to be known as a benevolent enthusiast ever ready to engage in the cause of the poor and afflicted. He was remarkably persevering in the zeal with which he approached royal and other personages in high life to converse with them on matters pertaining to their religious well-being. The craft has bred poets innumerable of more or less excellence, more or less inspired with "the divine afflatus." Prominent amongst them appears the name of Robert Bloomfield, (born 1766. died at Shefford, Beds, 1823)—a man of whom the craft may well be proud. He was born and reared in poverty, but has nevertheless left, in his "native woodnotes wild," a rich legacy of poetic sweetness to all lovers of nature, and to the poverty-stricken strugglers in the battle of life. He commenced life as a Suffolk plough-boy. but afterwards removed to London, where, under the tuition of a brother, he learnt the art of shoemaking. It was in the stifling atmosphere of a London attic he wrote "The Farmer's Boy," so redolent of the sweet scents and sounds of rural life, Generously assisted by Capel Lofft, a well-known litterateur, and Thomas Hill. an honest-hearted drysalter, he was lifted from obscurity into fame. The poet was patronised by the Duke of Grafton who settled upon him a small pension, and what was better, obtained for him an appointment in the Seal Office, which, unfortunately, Bloomfield was obliged to resign through failing health. He obtained an excellent reputation as a ladies' shoemaker-a circumstance which shows that the poetic fire does not necessarily lessen the cunning of the hand; and also gained both repute and profit by the manufacture of Æolian lyres. He was not, however, without his detractors, and Byron and

Crabbe both sneered at the shoemaking aspirant for poetic laurels. Bloomfield's brothers, George and Nathaniel, were also shoemakers and poets, and Byron ridiculed the trio in the lines—

"Ye tuneful cobblers still your notes prolong,
Compose at once a slipper and a song;
So shall the fair your handiwork peruse,
Your sonnets sure shall please, perhaps your shoes."

Nothwithstanding the ill-natured sneer of the scornful lord, we may accept the dictum of Mr. Disraeli, that the poems of Robert Bloomfield will take their places amongst the classics of our land. Bloomfield's life was far more noble than that of the noble lord who affected to despise him, and was a splendid example of self-abnegation for the good of others. The money that might have rendered his latter days free from the carking cares of poverty was expended in relieving the needs of his mother and a number of his poor relations. Bloomfield was truly one of nature's noblemen in heart as well as in genius. Then there are James Woodhouse, (born 1739) who enjoyed the friendship of Shenstone and who died at a ripe old age in the beginning of the present century; John Bennet, (born 1774) the parish clerk, shoemaker, and poet, of Woodstock, Oxon; John Strothers, (born 1776, died 1853) a Lanarkshire poet and the devout author of "The Poor Man's Sabbath;" Charles Crocker, (born 1707, died 1861) the poetical shoemaker of Chichester, where he was honoured and respected; John Blackett, (born 1786, died 1810) "the son of sorrow," a youthful poet of promise, born at Tunstill in Yorkshire; John Foster, a shoemaker poet of Winteringham, Lincolnshire, who published a volume of poems in 1793; Edmund Gill a gifted but unfortunate youth, who was a shoemaker's apprentice at York, and who belongs to the closing years of the last century; John O'Neil, (born 1777) described as the laureate of the Temperance movement. having taken the pledge at the hands of the apostolic Father Matthew; and John Younger, (born 1785, died 1860) of St. Boswell's, Roxburghshire, author of a prize essay on "Temporal Advantages of the Sabbath to the Working Classes," and one of the best books we possess on "River Angling and Fly-fishing." David Service, too, a Scotch poet, who, gathering inspiration it would seem from Allan Ramsay's "Gentle Shepherd," plied both awl and pen with equal facility, deserves mention. In 1806 he published a volume of autobiographical poems entitled "The Wild Harp's Murmurs." He crossed the border and subsequently resided in Essex and in Suffolk, latterly taking up his

abode at Yarmouth. Service could write very respectable epigrams, of which the following are specimens—

"Apollo, why," a matron sigh'd,
"Are poets all so poor?"
"They write for fame," Apollo cried,
"And seldom ask for more."

"A blessing great is poverty,"
Cried Sam, a well-fed, fat Divine;
"True" Dick replied "Sir, that may be,"
But, oh! let competence be mine."

Nor must we omit mention of Gavin Wilson "an honest, merry fellow and a good boot, leather-leg, arm and hand maker, but as sorry a poetaster as ever tried a couplet." He styled himself "poet-laureate" to the St. David's Lodge of Freemasons, Edinburgh, and in 1788 he published some of his poetical compositions under the title of "A Collection of Masonic Songs and Entertaining Anecdotes for the Use of all the Lodges." In his preface to the courteous reader he pleads the importunity of his friends as his excuse for publishing them. He speaks in this contemptuous manner of his performance:

"You are inquisitive no doubt, How this odd fancy comes about, That old unlettered leather toaster Should now commence a poetaster; For to a more deserving name, His mean productions found no claim."

A whimsical advertisement written by Gavin in 1793 is worth reproduction, if only as a trade curiosity, whilst it will afford some evidence of the nature of his poetic capabilities. It runs thus:—

"G. Wilson, humbly, as before, Resumes his thankfulness once more For favours formerly enjoy'd In, by the publick, being employ'd, And hopes this public intimation Will meet with candid acceptation. The world knows well he makes boots neatly, And, as times go, he sells them cheaply; Tis also known to many a hundred, Who at his late inventions wond'red, That polish'd leather-boxes, cases, So well known now in many places, With powder-flusks, and porter mugs, And jointed leather arms, and legs, Design'd for use as well as show, Exempli gratia, read below Were his invention; and no claim Is just by any other name,

With numbers of productions more, In leather, ne'er performed before. In these dead times being almost idle, He try'd and made a leather fiddle, Of workmanship extremely neat, Of tune quite true, both soft and sweet, And, finding leather not a mute, He made a leather German flute, Which play'd as well, and was as good, As any ever made of wood. "He, for an idle hour's amusement, Wrote this exotic advertisement, Informing you he does reside In head of Cannongate, South side, Up the first wooden-railed stair. You're sure to find his Whimship there. In Britain none can fit you better Than can your servant the Boot-maker." "(Signed) GAVIN WILSON,"

Among more modern poets, members of "the gentle craft," are John Marshall, of Paisley; Charles Marshall, of Rogate, (born 1830); John Frederick Rowe, (born 1826) a London poet and political pamphleteer-author of a prize essay on "Labour and Relaxation," and pamphlets on "Parliamentary Reform," "Modern Legislation," "National Progress," and kindred topics; John Bedford Leno, (the editor of St. Crispin) whose poems are characterised by healthy sentiment and a manly spirit; and John Askham, whose graceful verses, with their true poetic ring, have made the shoemaker poet of Wellingborough an honoured name far beyond the limits of his native county, (Northamptonshire). This list of names would be glaringly defective were the name of the author of "The Purgatory of Suicides" not included. Thomas Cooper, one of the most learned and gifted of the sons of St. Crispin, is an honour to the craft of which he has himself said he "still thinks fondly" as having been a member of it. His life is one of the most splendid illustrations of the triumphs of human perseverance and energy over difficulties of inconceivable magnitude. Born in 1805, his early years were one painful struggle with privation and difficulties which must have crushed the spirit out of any ordinary man. His Chartism, his imprisonment in Stafford Gaol, his publication of the poem just mentioned, his scepticism, and his later and present career as an able and eloquent defender of the sacred truths which he once assailed are matters with which the public are well acquainted. He has distinguished himself not only in the theological arena, but in poetry and fiction and in general literature. man of extensive acquirements, he is one of the best living monuments of the power of "self-help." Cannot the craft, too, boast of the Quaker

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Pistory of Horthamptonshire.

Northampton:

Printed by J. Taylor & Son.

1867.

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# Tha Bundan Bahool Geachar's Mork.

# A SERMON

BY THE

# Bishop of Peterborough.

AT

The Diocesan Festival of Sunday School Teachers,

HELD IN PETERBOROUGH CATHEDRAL,

IN CONNECTION WITH

THE SUNDAY SCHOOL SENTENARY,

On Thursday, July 1st, 1880.

## Jondon :

HAMILTON, ADAMS, & CO.

## Morthampton:

TAYLOR & SON, 22, GOLD STREET;

MARK & BAILEY, DRAPERY; R. HARRIS, BRIDGE STREET.

LEKCHSTER: SAMUEL CLARKE. PRTERBOROUGH: G. C. CASTER.

The Sermon which occupies the following pages, and one it is hoped which will be read with interest by all Sunday School Teachers, was preached on Thursday, July 1st, 1880, by the Bishop of Peterborough, at the Diocesan Festival of Sunday School Teachers, in connection with the Celebration of the Sunday School Centenary; the service being held in the Cathedral of the Diocese. Prayers were intoned by the Rev. T. Phillips, the Precentor, and the Epistle for the Day was read by the Rev. J. T. Barker, Secretary of the Church Sunday School Association. In the afternoon, Canon Westcott described the interior and exterior of the edifice to a large company, and at Four o'clock there was a Choral Service, the Anthem being "Plead Thou my cause," (Mozart.) The Lessons were read by the Rev. Canon Westcott and Archdeacon Thicknesse, and the prayers were again intoned by the Precentor.



"But as for me and my house, we will serve the Lord,"

Joshua xxiv., 15.

BRETHREN,

HESE were the brave and faithful words of a brave and a faithful man-words that were brave as regards man, words that were brave as regards God. Joshua, the great leader of the army and the people of Israel, having won for them secure possession of the Promised Land, just before his approaching end, gathers the people together to tell them what is the only true condition on which they can continue to hold this land. He tells them that they are, in short, God's people, that it is as God's people they have obtained possession of the land; and that it is only on condition of remaining God's people that they can hope to retain it. He tells them, in so many words, that national prosperity and national safety depend upon national religion; and then, knowing the fickle nature of the people he was addressing, remembering their frequent apostacy in times past, and anticipating the possibility of like apostacy in times to come, he tells the assembled multitude that they may make their choice -rejecting the worship of the Lord if it seem to them evil to serve Him.—but that as for Him and for His, the choice was made, and made unalterably—"as for me and for my house," whatever others may do, and whatever may be the extent of national faithlessness, we will be faithful, "we will serve the Lord."

It is not, however, as an example either of courage or of faith-fulness that I mainly cite these words for you to-day. I cite them for another reason, and it is this—that these words not only express a great and a high purpose, but they express a great and an infinitely precious idea and fact; they express for us the idea of family religion, as distinct on the one hand from personal religion and on the other from national religion. Joshua couples together, you see, in these words himself and his house. He speaks of himself as the

head of a family; and speaking first of his own personal religion, he says, "I will serve the Lord;" contrasting that with national religion, he says, "You should serve the Lord;" and then, joining together himself and his household, as something distinct from personal on the one hand and national on the other, he says, "As for me and my house we will serve the Lord."

My brethren, in these words is expressed, as I have said, the great and the sacred idea of family religion. These words reveal to us the family, as what in truth it is, and what God designed it should bethe home and citadel of religious faith in the heart of the nation. God has His great work for individuals to do. He wakes up from time to time some solitary souls filled with the burden of the Word of the Lord, to go forth and proclaim it amongst men. He places a Moses upon the Mount to bring down the Law; He sends a Paul out to preach the Gospel, He guides an Augustine to defend it, a Luther to reform it, and a Wesley to revive it. This is God's way of preserving the faith by the action of individual men; but mightier than all this, deeper than all this, though more hidden than this, is the task that God confides to every religious and believing household upon earth. It is the task of taking the seed that these great sowers of the word have sown, and cherishing it beneath the influence-the tender, and gracious, and mighty influence—of home. It is in the home, it is at the mother's knee, it is beneath the sound of the father's voice and the father's blessing, it is under the influence of all the mighty powers and all the hallowed traditions of the home, that our fathers from generation to generation, declared unto their children the mighty works of the Lord. It is there we get whatever is good faithfully kept and cherished. It is there that we have the life, the sacred life of the nation, felt with the power and the beauty of His faith and His Gospel. My brethren, such is God's will and God's purpose for the preservation of His faith. The family is its safe hiding place, its true nursery, that none can invade or desecrate.

Brethren, fathers and mothers of Christian families, of whom I see so many gathered here to-day, remember this: Remember what a trust God has given you! Think of it! In times when men are complaining that the outside protections of religion are being broken down and broken through; when men are in dismay as they see, now this, now that, fence of national religion, part of the protection that the Church should give within her precincts to pure faith and pure worship, broken down; as men are wailing because of these things;—remember that there is one place sacred and safe,—that there is one citadel for religion within which it may survive the wreck even of all

these things, and that is in your homes and beside your hearths. Great is the sacred trust that God has given to you Christian fathers and mothers in this Christian England still, and be your word of resolve, and more, your word of prayer, this—"As for me and my house, we will serve the Lord."

I. Why, I ask the Sunday School Teachers gathered here, have I selected a text which speaks of family religion and family piety, for the service of to-day? For these reasons: That, in the first place, if family religion were all that it ought to be, if every home in England were an ideally perfect Christian home, and children were there perfectly taught and perfectly trained in the nurture and admonition of the Lord, and if every parish in England were an ideally perfect parish, and to the home training of the parent were added the school obligation of catechising children in the Church, there might be comparatively little need-there are some who say that there would be no need-for the institution of the Sunday School. But just because homes are not ideally perfect, and, it is to be feared are never likely to be all of them ideally perfect amongst us-because the ideally perfect home and the ideally perfect Christian parish are ideas yet to be realized—for this reason, there is for your Sunday School work of incalculably precious occupation and service for the faith of God and the Gospel of Christ.

How has it been brethren with the origin of these Sunday Schools so largely represented here to-day? One hundred years ago religion was at a low-some say at its lowest-ebb. The nation was torn asunder in years past by long and bitter religious and political strife. And what a lesson and a warning there is for us in these stormy times of strife! But the nation, grown weary of religious strife, had grown weary of religion too, and had sunk into cold and listless apathy and neglect-whole villages without the Word of God -collections of nominally Christian homes that never echoed with the whisper of a word of prayer—the catechising of the children and the training of the young of Christ's flock unknown almost alike in the Dissenting Chapel and in the Church—that was the condition of religion, the condition of the nation then, and the little ones, Christ's lambs, were scattered abroad in this evil world as sheep having no shepherd. And then it came into the heart of a good man to set on foot this great work in England which we are now met to celebrate. A single, humble, unknown layman, God stirred his heart with pity for the little ones of His flock, and with the advice and with the help of his pastor of the Church of England, that good man began in fear and trembling, but in faith, the great work that has grown to the dimensions of this day.

Brethren, that work you see sprang out of this-that the family religion, that the pastoral training of the young in England, was not what it ought to have been, and might have been; and for that reason the work then begun is needed still, and will continue to be needed. But that is not the only reason, brethren, why I have dwelt upon this fact of the origin of your Sunday Schools as an attempt to supply what was lacking in the family and in the Church. What I am specially desirous to press upon you is this, that bearing in mind the origin of this great Sunday School system—that it was an attempt to supply defective home teaching, and to supplement, if not to replace, the catechising of children in the Church-if it is to be useful work, if it is to be successful work, the workers in it must never forget the origin of their work and the aim and purpose of it. If you desire your Sunday School teaching work to be what it ought to be, and what you would have it to be, never forget that it should aim at these two things, (1) the doing so far as you may the work of the parent in the home, and (2) the work of the pastor in the teaching of the young in public not doing their work instead of them, but doing their work so far as they leave it to you in the one case or as they invite you to do it in the other. And let me, before I go further, speak to you as to how these ideas are to be carried out—the idea of parental teaching and the idea of pastoral instruction in the Sunday School.

Let me say one word to this great gathering of Sunday School Teachers here, and let it be in the first place a word of hearty, affectionate thankfulness. Let me thank you, dear brethren and sisters, thank you who are engaged in this great work. Let me, as the Bishop of the Diocese, as your father in God—let me on behalf of your pastors—let me on behalf of the children whose souls you are striving for—let me thus publicly thank you and those whom you represent for your unbought, and loving, and priceless services. We do thank you heartily because you are giving yourselves to the work of the Lord.

II. Let me remind you in the next place that if you enter into this work as allies both of the parent on the one hand and the pastor on the other, you are entering upon a high and holy function. Let me entreat you in the words the Church addresses to those who are about to be admitted to the priesthood—and in a measure and degree they apply to everyone who girds himself for any work in Christ's Church—let me remind you how great is the office and how weighty the charge committed to your hands, for you are those to whom are committed the little ones of that flock for which Christ has shed His blood.

With what zeal, with what loving devotion, with what earnestness of purpose, with what faith, with what hope, with what joy should you give yourselves to this great work for God and for Christ.

But, in the last place, let me say to you a few words as to the manner in which, as it seems to me, you should endeavour to carry out these two ideas of your institution—the idea of the home and the idea of the pastoral teaching of the young.

Brethren and sisters, the parents in this country to a very large degree-I for one fear to too great a degree-are willing to surrender into your hands the care and the teaching of their children. On Sundays they hand over to the Sunday School and the Sunday School teacher that which God has given to them; they hand over to you the care and the charge of their children for the greater part of the day. What should be your aim and endeavour? Should it not be this-that your Sunday Schools and your own Sunday School class should, as far as possible, exhibit the very ideal of a Christian home?—that you should be in your class as a Christian father or mother, as a Christian elder brother or sister, in the midst of the little ones to be won for God?—that the idea of the weekly School, with its tasks, with its punishments, with its emulations, with its envyings, with its successes and failures, with its weariness, should, as little as possible find its place in your Sunday School or your Sunday School class; and as much as possible of the love, of the kindliness, of the uncontentiousness, of the cheerful and ready order and kindly discipline of the home, of the ideal home even, find a place in your School and in your class. Love should be the guiding principle, love should be the pervading atmosphere of the Sunday School. You should strive above all things to win the loving regard of the little ones entrusted to you, and you will not win it, you cannot win it, unless you begin by loving them. You must bring to your work, to your class, a heart full of Christian, generous affection-a patient love for all the little ones-not for one or another only, not for the one who shows you most attention and most affection, not for the one that is easiest to teach, not for the one who does most credit to you in an examination, or satisfies you most with the readiness and smartness of his or her answering, but, it may be the lowest, the dullest, least hopeful, least attractive of your class-for that one you should have and you should cultivate the largest and most patient love, just as the vearning and watchful love of the mother goes out not to the strongest and healthiest but to the weakest and sickliest of the little ones whom God has given her. A large-hearted, patient love is the first requisite for a Sunday School teacher.

And in the next place let me earnestly press upon you this, that in all your dealings with your children, in all your teachings of them, you should aim at that which should be the real teaching of the home, that which is expressed in the words of my text, that you should train your children to serve the Lord. Practical piety, the piety of daily life, the piety that will strengthen them against the temptations of daily labour or daily amusement, the piety that will enable them to go through life fearing God and walking in His ways, the piety that comes from the knowledge that there is a Father in heaven that loves, a Saviour that redeems, and a Holy Spirit that sanctifies; a piety that consists in the conformation of the heart and of the life to those great, broad, and universally accepted dogmas of the Christian faith, put into words so simple to teach and yet so deep and so far-reaching—this piety it should be your endeavour in all you say and do in your teaching to inculcate.

There is a danger, and a real danger, in all religious teaching, to substitute knowledge about religious things for religion itself. I don't disparage brethren, God forbid that I should disparage the preciousness of any knowledge of, or knowledge connected with, the Holy Word of God. All such knowledge is precious. All such knowledge may even be made interesting in its degree, but there is a great danger from the very facility for gaining such knowledge—from the ease, the comparative ease, with which it may be tested and made a condition of premium or reward, or made to redound to the credit of the school or of the teacher—there is a great danger of substituting this for the less attractive, less dazzling, but infinitely more precious accomplishment of the heart, a knowledge of the heart truths of Christianity. don't sneer, God forbid I should sneer, as I have said, at textual knowledge merely of the Bible. But I do say this, that you may teach vour children all Biblical history-you may make them skilled in the story of the travels of the Children of Israel in the wilderness or their location in the Promised Land, and omit the deeper lessons that should guide your children in their passage through this world's wilderness, and in their way to the promised land of Heavenyou may teach your children the names of the kings and rulers who lived after Joshua, and may omit the deeper lesson to be drawn from their story, how men should rule themselves in the fear and love of God-you may teach your children the very story of our Lord's love with all its infinite beauty that attracts the admiring eyes of even enemies; may make them familiar with the words of our Lord, and yet may so teach the story of that love, and teach the letter of that word, that it shall be the "letter that kills and not the spirit which giveth

life." Never fail, never fail in your teaching to have this aim ever set before yourselves and those you teach, and may teach, that you may so teach, and they may so learn, that they may serve the Lord.

In the last place, brethren, as regards the pastor's office of teaching. I entreat you who are Sunday School teachers, I entreat you to remember this-that the pastor is he to whom is entrusted the cure and the government of the souls of his parishioners—that it is he who calls you to his side to help him in teaching the little ones of the flock. You owe, then, to the pastor of your parish, loyalty. You owe to him a willing desire to carry out in the Sunday School not your views or theories, but his; not your teaching, but his. He should study with you, as I trust in increasing numbers the pastors of this diocese are studying with their Sunday School teachers, the lessons that they should impart to the little ones on Sunday. You should learn willingly, reverently, and diligently of him; and you should regard yourselves as his hands, as his mouthpieces in the parish, in order that you may do that which in many cases has become almost a physical impossibility for him to do, the training and teaching of the young in the doctrines of our most holy faith.

Let me add to this, then, diligent and careful preparation for your own teaching. It is, as I have already said to you, a solemn and responsible moment in which the teacher of the Sunday School finds himself or herself in the presence of the little ones, with their minds so open to impression for good or evil; so quick and so keen to note, as some of you doubtless know, mistakes, defects in conduct, in teaching, and in temper—I say it is a solemn moment in which the Sunday School teacher finds himself or herself in the presence of those young souls to be trained and taught for Christ. It needs careful preparation, and that too not only of the mind but of the heart, discipline, self-government, control over temper, control over speech, control over manner and habit alike, that you may win, that you may influence for good the minds and hearts of the little ones. Let that preparation then be real, let it be careful, let it be prayerful. let it be earnest, and it will tell in your demeanour and teaching in School.

One word, and one word only more, as to the character of your teaching in all your Sunday Schools. Let your teaching be distinct, and, I am not afraid to say, let it be dogmatic. What is dogma? It is doctrine taught upon authority. What are children? Little

creatures that learn upon authority—little creatures to whom God has given that blessed child-like instinct of faith that makes it possible for them to learn and to know before they can reason and dispute—to whom it is not necessary, thank God, to prove; to whom it is enough in most cases to teach. Let your teaching, then, come with authority and let it be with the authority of Christ's church of which you and they are members. Let the teaching of our church—distinct, dog matic, and yet simple and charitable teaching, that is not controversial teaching, that is simply and clearly Christian—let the teaching of our Church as she gives it in her Catechism—the Catechism that includes the Creed, the Lord's Prayer, the Ten Commandments, and such simple and homely teaching, yet teaching that never grows old, as she gives in our duty to God and our duty to our neighbour-let such teaching as that be carefully, simply, and earnestly expounded and enforced in your Sunday Schools. There is ample within the bounds of the Church Catechism for the religious training of the young, and let your teaching be deeplu scriptural. You should bring to your teaching minds saturated with the Bible, and seek, if possible, so to saturate the minds of the children. But, in addition to this, never forget that you are members of the Church in this country that has set, in charge of the little ones, pastors in each parish; that from them you derive authority to teach and from her you derive the teaching you are to give. And while you train your children to be Biblical in their knowledge, train them also to know and to understand their privileges as being members of the Christian and Reformed Church of England.

Brethren and sisters in Christ Jesus, I have endeavoured briefly-I have endeavoured, I feel how imperfectly, for I feel the vastness of the subject-I have endeavoured to set before you some of the aspects of your Sunday School work; not, I trust, discouraging, but rather cheering and encouraging in this, that I have reminded you that you are doing a great work for God; and surely you may believe that He will not forsake nor leave off helping those who work for Him. Let me find for you one word of encouragement in the very fact that we are gathered here to-day-a word of encouragement and yet a word of teaching. What is that which this Sunday School Centenary most deeply may, will, impress upon our mind? The double thought of the greatness of the institution on the one hand, and on the other the greatness of individual souls and individual work. How vast is this Sunday School organization in our country! How widely it has spread! How deeply it has cast its rootlets in almost every parish in this country! How much there is to be thankful for, in spite of detects, in spite of failures that are inherent in all things human! How vast the work that is really being done every Sunday in every

parish in this county—true, honest, and therefore blessed work, as all work for God is blessed that is true and honest! That is the thought of the greatness of the institution of which you are members, and in the thought of that greatness we might be pardoned for thinking that small is the consequence or importance of one Sunday School in some remote country parish; and there is a danger that we might be tempted to think, "What matters how I teach in this out-of-the-way country school! How can this affect the progress of the great work of Sunday School teaching!" And yet this Centenary has this very lesson-he who begun this work might have said this very thing: "What can be the advantage of my small work? What shall be the opinion of me or my little Sunday School gathered in my housewhat shall be the opinion of it when I am dead and gone? What matters it what I do? At any rate I will do my best, but what can come of it?" We see what has come of it. If the founder of Sunday Schools could witness to-day what we see, his thoughts would be-"What hath God wrought?" What power, what might can God work through individual souls!" Let none, then, despise their work. Let all honour it and feel its greatness as work done for God, and believe that, if it may please God, out of your work in times to come may spring results that you dream not of-effects far greater than your wild imagination ever led you to contemplate. But be the result of individual work what it may in the larger scale of the Church or the nation, it is your work; it is the work God has given you to do; it is work for souls; it is work that must have its bearing upon eternity; it is work in which you are learning and in which you are teaching others to serve the Lord. On such work we pray for God's largest and deepest blessings. On those who are working in it we pray for a double blessing that they who water the vineyards of others may have their own souls watered by the richest dews of the gospel. Upon parish and upon people and those parishes so largely represented here by loving and faithful pastors, and those Schools so largely represented here by earnest and devoted and self-denying teachers—upon this great work of the training of the young for God, on the success of which under God's will and God's blessing rests in very deed the continuance of national piety, and with national piety, all the blessings which it brings to the Church and State in this realmupon this great and this good work for God and for the souls of men we pray for the blessing of Almighty God. God give you gracepastors and teachers alike—God give you grace so to live, so to strive. in your great work, that you and yours may still continue to serve the Lord. Amen.

Taylor & Son, Printers and Publishers, Northampton.

Demy 8vo., sewed, Wrapper, 54pp.

# BY THE RIGHT REV. W. C. MAGEE, Sishop of Beterborough,

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A Grave Divine; precise, not turbulent;
And never guilty of the Churches rent:
Meek even to sinners; most devout to GoD.
This is but part of the due praise of DOD.
C.B.

# Memorials

OF THE

# REV. JOHN DOD, M.A.,

Rector of Fawsley, Northamptonshire, 1624-1645.

TO WHICH IS PERFIXED

#### A BRIEF ACCOUNT OF HIS LIFE.

## Mith Appendix,

Containing Bibliographical List of the Writings of John Dod and References to Biographical Notices of him, etc.

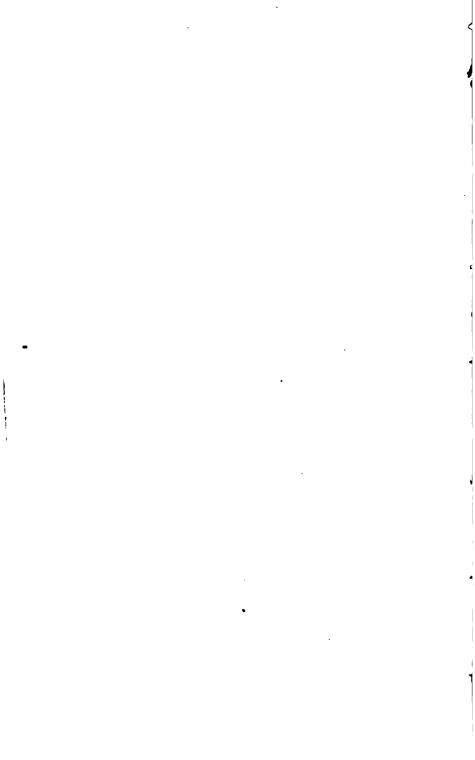
And Addendu.

FAC-SIMILE PORTRAIT.

### Morthampton ;

PRINTED AND PUBLISHED BY TAYLOR & SON.

1881.



# TO OUR READERS.

THE Publication of these memorials was undertaken at the request of Sir Henry Dryden, Bart., of Canon's Ashby, in this county, a copy of the early edition of "The Sermon on Malt" having been sent the hon. baronet by Mr. Albert Hartshorne. The publisher feels that no apology is needed for the re-publication, in Northamptonshire, of the writings of "Old Dr. Dod," the worthy Puritan having been so intimately connected with this county and having, so unmistakeably, added to the memorableness of at least two places in the county, otherwise memorable-Canon's Ashby and Fawsley.-He ministered for some time in the Parish Church of Canon's Ashby, and was for twenty-one years rector of Fawsley, where he died in 1645 at the advanced age of 95. His "Plaine and Familiar Exposition of the Fifteenth, Sixteenth, and Seuenteenth Chapters of the Prouerbs of Salomon" (1609) was dedicated "To the Right Worshipfvl our approoued good friend Frasmys Driden Esquire;" whilst his "Plaine and Familiar Exposition of the Lord's Prayer" (1635) is dedicated "To the Right Worshipfvl his much honoured loving friend Mr. Richard Knightley," who was himself an eminent Puritan.

Having succeeded in obtaining a copy from the original copper-plate portrait of Dod, (by Cross) we have been enabled to present our readers with a photo-lithographic fac-simile of the same as a frontispiece.

Not the least interesting feature of the memorials is the insertion of the text of the only three known MS. versions of the Sermon on the word "Malt." The dates of the MSS. of the three texts are all contemporary with Dod. That of the text found in the Bodleian Library is written by Ashmole himself on the back of a letter signed "J. Suckling, 1629."

It has been sought to preserve in every detail the quaint characteristics of the original editions of the writings here embodied; and the Publisher trusts that his efforts to re-produce the quaintest sermon and sayings of this eminent divine in their original garb may meet with the appreciation not merely of the bibliophile and antiquary but of the general public.

JOHN TAYLOR.

Northampton,
October, 1875.

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OP.

THE SERMON ON THE WORD

MALT.

I.

[British Museum, Sloane MS. 3769, ff. 21b to 22b.]

#### An Extempore Sermon

Prched att ye request of two Schollers (by a Lover of Ale) out of a hollow Tree.

Beloved,

Let mee crave yor attenton; for I am a Little Man, come att a short warning, to preach a breife Sermon, vpon a Small subject, to a thin Congregaton, in an vnworthy pulpit.

And now my beloved my text is Malt. Which I cannot devide into Sentences because it is none, nor into words it being but one, nor into Syllables because (upon the whole matter) it is but a monosyllable therefore I must (as necessity enforces mee) divide it into Letters weh I find in my text to be only these foure M. a. l. t.

M my beloved is Morrall

A is Allegoricall

l is Litterall and

T is Theologicall

The morall is well set forth to teach you Drunkards good manners, wherefore

M my Masters.

A all of you

L listen

T to my text

The Allegoricall is when one thinge is spoken of, & a-nother thinge is meant now the thing spoaken of is bare Malt, but the thing meant is stronge beer web you Rusticks make

- M meat
- A apparrell
- L Liberty &
- T treasure

The Litterall is according to the Letter

- M much
- A Ale
- L Little
- T thrift much Ale little thrift.

The Theologicall is according to y° Effects weh it works, weh I find in my text to be of two kinds, 1st in this world 21y in y° world to come

In this world ye effects weh it works are

In some M Murther

in others A Adultery

in some L loosnes of Life

in others T treason

In ye world to come

In some M misery

in others A anguish

in some L languishing

in others T torment

### Wherefore my first use shalbe Exhortaton

M my Masters

A all of you

L leaue

T tippling

# or else secondly by way of Comminaton I say

M my Masters

A all of you

L look for

T torment

Soe much for this tyme & text, only by way of Cauton take this,

A Drunkard is an Annoyance of modesty, the trouble of Civility, y<sup>e</sup> Spoyle of wealth, the destructon of Reason, the Brewers Agent, y<sup>e</sup> Alehouses benefactor, the Beggers Companion, the Constables trouble, his wifes woe, his Childrens sorrow, his neighbours Scoff, his owne shame, a wakeing-Swill-tub, the picture of a beast, & the monster of a man.

Say-well & doe-well end both w<sup>th</sup> a Letter Say-well is good, but doe-well is better.

#### II.

### [BRITISH MUSEUM, Sloane MS. 619, f. 43.]

At a certain time there was a minister invited to preach at a Country P'ish Church & takeing an occasion to reproue Drunkards called them by Opprobrious names as Malt Wormes, &c.

Some of them disliking of it did Conclude therupon if they could fitly doe it to beate him; It chanced not long after this minister haueing occasion to Travaile that Way mett these Parishoners Comeing out of an Alehouse who threatened him & pulld him off his horse, & told him hee must there make a Sermon & they would give him a text; And his text should bee malt.

Hee thinking fitter then to yeild to them then to contend with men in that Case began his sermon in this wise.

#### Take Notice that the Text is

#### MALT.

There is noe preaching without a division & this text cannot well bee devided into many parts, because it is but one word.

Nor into many Sillables because it is a mony sillable; It must therfore bee devided into Letters & they are foure M. a. l. t. These rep'sent the four interp<sup>r</sup>tations that wee divines do often use. M. Morall. A. Alegoricall. L. Litterall & T. Trophologicall.

- M. Morall the morrall interpretation is put first to teach you boisterous men some good manners at Least in stirring up yor attention to the Sermon
  - M. Masters, A. All, L. listen, T. to the Text.
- A. Allegoricall. The Allegory is when one thing is Spoken & another thing is meant.

The thing Spoken of is malt the thing meant is the Oyle of Malt, com'only called Ale which to you Drunkards is so proious that you count it to bee M. meate; A armo, L libertye, T treasure.

- L. Literall the Literall Sense as it hath been often heard of hertefore it is still true according to the Letter. M. much. A. ale. L. litle. T. thirst.
- T. the Tropho-Logicall Sence is in this world, or in the world to come. The thing here Spoken of is the oyle of Malt Ale which worketh in Some of you and Causeth M. murder. A adultery, & it maketh all of you to bee L looseliuers & many T Traitors.

That we herafter followeth both in this world & the world to Come is M. misery,  $\Lambda$ , anguish, L. lamentation, T. Trouble.

I should now make Conclusion that So you might Escape those Dangers, but I have noe hope to prvaile because

I plainly See by my Text as it plainly telleth mee it is M to A y' is a thousand to one you will neuer amende because all Drunkards are Such as L. liue, T. Theeues.

#### III.

### [Bodleian Library, Ashm. MS. 826, f. 102.]

Certaine Drunkards, retorning from a merry meeting at a Country Alehouse, by the way overtooke a Preacher: who in a Sermon, he had lately made against Drunkenes, amongst other bitter reproofes, (as the sweete Lyquore fellowes construed it) had tearmed them Malt-Wormes. wherefore they agreed to take him, & by violence compell him to preach them a Sermon, appointing him his Theame to be

#### MALT.

#### Preacher

There is noe Teaching whout a Division. This Theame canot well be divided into many parts, because it is but one word; nor yet into Sylables, as being a Mono-sillable. It must therefore be parted into foure Letters, & those being M A L T: doe forme yoword Malt, my Theame.

Theis foure Letters, represent foure distinct Interpretacons, w<sup>ch</sup> we Divines doe much vse; first M: Morall, secondly A: Allegoricall, thirdly L: Litterall, fourthly T: Tropologicall.

The Morall is fittly placed first, if not to teach rude boysterous fellowes good Manners; yet at least to procure your peaceble attencon to y° Sermon, wherefore, M: Masters, A: all, L: listen, T: to theame.

An Allegory is, when one thing is spoken & another thing ment y thing here spoken is of Malt, the thing meant is the oyle of Malt, w to the Drunkards is soe pretious, as that they account M: their Meate, A: their Ale, L: their Liberty, T: their Treasure.

Their litterall sence, hath ever byne found sutable to the Theame, & confirmed by Beggerly Experience M: A: L: T: much Ale, little Thrift.

The Tropologicall, is manifested by the effect in the humor predominant, stirring up in some M: Murther, in others A: Adultery, in most L: loose living, and in others some T: Trechery, and Consequently M: Misery, A: Anguish, L: Lamentation, T: Tribulation.

For Conclusion, I doe seriously exhort you all vnto Repentance, & amendment of lyfe, yt soe you may escape the penalty due to such swinish livers; but I much feare yt I loose my labour; my Theme shewing that it is M: to A: a Thousand pounds to a Pott of Ale, if I: K: L: one Knave of Fifty, will ever L: T: leave to love potting.

Neverthelesse, in regard of the discharge of my dutifull Love unto you, my dearely beloved Brethren, I doe againe & againe, exhort you one thing; M: mend, A: and L: leave T: tipling.

By this tyme the Ale, and his perswasion soe wrought, as they fell asleepe; and the Preacher closely, crept away.

#### The Second Part of

# Old Mr. DOD's Sayings.

Efore he was married, he could scarce maintain himself, his Living being but fmall, and thereupon he was thinking how he should do to maintain a Wife and Children; but looking out of his Study-Window, he saw a Hen and Chickens scratching for their Living, when he considered, That the Hen did but live before, and had nothing to spare, and she had as much with that great Family. § Upon a Time, when an Affliction was upon him, which went to his Heart, and under the Burthen thereof he wept; yet when he faw that it was the Will of God, faid he, to one whom he loved, I will go and blefs God, for I believe this will be for my Good & He was of a weaned Disposition from the World, and he labour'd to wean others. He put this Difference between rich and poor Christians, That for poor Christians, their Father kept the Purse, but the rich keep the Purse in their own Hands; but it did often fall out, that it is better that the Purse is in their Father's Hands than theirs. § He used to compare wicked Men to Waves in the Sea; those of great Estate were great Waves, those of fmall Estate fmall Waves; but that all were

as reftless as Waves. § To a Friend of his, that was raised from a mean Estate to much worldly Greatness, he sent Word, That this was but as if he should go out of a Boat into a Ship, and that he should remember, that while he was in this World, he was upon the Sea. & Having preached out of that Text, 'O Woman, great is thy Faith! be it unto thee even as thou wilt,' He invited fome Women to Dinner, and told them, It was an usual Saying, 'Let a Woman have her Will, and then she'll be quiet' Now the Way for a Woman to have her Will, is to get a strong Faith, and pray as the Woman did in the Gospel. § He used to marvel what the Vocation of some was, who were so eager for Recreations, and fay, If we should come into a House, and see many Physick-Boxes and Glasses, we should conclude somebody was fick; so, when we see Hounds and Hawks, Cards and Dice, we may fear there is some fick Soul in the Family § He used to say, If it were lawful to envy any, he would envy those that turned to God in their Youth, whereby they escaped much Sin and Sorrow, an I were like Jacob, that stole away the Bleslings betimes. || Some riotous Gentlemen dining at the Table of a worthy Gentleman, were starved in the Midft of a Feast, because refraining from

Swearing (Meat and Drink to them) in the Presence of Mr. Dod: One after Dinner fairly confessed, that he thought it had been impossible for him to forbear Oaths for such a Time: Hereat Mr. Dod fell into a pertinent and feafonable Discourse, of what Power Men have more than they know of themselves to refrain from Sin, and how active God's restraining Grace would be in us to bridle us from Wickedness, were we not wanting to ourselves. || His Preaching was fo fearching, that some supposed he had Informers to tell him of Mens Actions, because he touched them so close: He answered. that the Word was fearching, and that if he was shut up in a dark Vault, where none could come at him, yet allow him but a Bible and Candle, he would preach as he did. || He used to say, That Afflictions were God's Potions, which we might fweeten by Faith and Prayer; but we for the most Part make them bitter, putting into God's Cup the ill Ingredients of our own Impatience and unbelief. || He told some of his Friends, That if he was to pass Sentence who was a rich Man, he would not look into his Purse or Chest, to see how much Silver or Gold; but he would look into his Heart, what Promises were treasured up there; for we count him rich, who is rich

in Bonds and the pleading the Promifes is the fuing of the Bonds. § He would fay that was well which ended everlaftingly well, and that was Ill which ended everlastingly Ill. § That a Man was never undone till in Hell. || Speaking about going to Law, his Opinion was, That it was better to buy Love than Law; for one might have a great Deal of Love for a little, whereas he could have but a little Law for a great Deal. || Being to advise a young Man in the Choice of a Yoke-Fellow, he bid him look principally after Godliness. Men talk of a Portion; Grace is the best Portion: The wife Woman buildeth up the House; that is, the godly Woman, not the rich. || He was much given to Hospitality, and when he had invited a great many, so that his Wife would begin to doubt of her Provision, when so many were come, he would usually Say, Better want Meat than good Company. || When hi faw a true Christian look sad, he would use that Speech which Jonadab did to Amnon, Thou art a King's Son. || He would fay to those that complained of Losses and Crosses, that which Eliphaz faid to Job, Do the Confolations of God feem small to you? God hath taken away your Children, your Goods; but he hath not taken away himself, nor Christ, nor his Spirit nor Heaven, nor eternal Life. He advised Husbands and Wives, that when either of them were in a Passion, they should not answer

Paffion for Passion, but with Com-passion. || When his Servant came to vifit him in a Morning, he would fay, Have you been with God to bless him for your Sleep this Night? He might have made your Bed your Grave. || Being at Holmby-House, and invited by an Honourable Personage to see that stately Building, erected by Sir Christopher Hatton, he defired to be excused, and to fit still looking on a Flower in his Hand, giving this Reason: I see more of God in this Flower, than in all the beautiful Edifices in the World. || The Soldiers coming to his House in the Time of the late Wars, and having taken most of the Linen and Houshold Stuff, bringing them down into the Room where Mr. Dod was fet warming him by the Fire-Side, he, in their Absence out of the Room, in fearching for more, took a Pair of Sheets, and clapped them under the Cushion whereon he fat, much pleafing himself, after their Departure, that he had plundered the Plunderers, and by a lawful Felony, faved fo much of his own to himself. || He always expected Troubles, and prepared himfelf for them; and put this Difference betwixt the Afflictions for which we are prepared and others, that the one are Blows on the Harness, and the others are Blows upon the Flesh. || He used to compare Rebukes, uttered in a Passion, to scalding Potions, which the Patients could not take down; and his Opinion was, that if we would do to others, we should labour for

Meekness of Wisdom, whereby we may be enabled to us foft Words and hardArguments. || In the Beginning of the Wars, when many good People came unto him, being affrighted with the Soldiers, he encouraged them using this Speech, That if a House was full of Rods, what need the Child fear, when none of them could move without the Father's Hand? And the Lord was a loving Father, and Estate and Life were all at his Disposal || When afterwards fome Soldiers came to his House, and threatened to knock him on the Head, he answered with Confidence. That if they did, they should send him to Heaven, where he longed to be: But they could do nothing without God's Leave. || When the Soldiers broke open his Cheftsand Cupboards, and plundered him of his Goods, he said to a Friend of his, that he would not do them that Honour to fay, That they had taken aught from him, but it was the Lord, alledging that of Job, who, when he was spoiled by the Sabæans and Chaldwans, yet did not fo much as name the Instruments, but faid, The Lord hath given, and the Lord hath taken away. || He would fay, he hat could answer two Questions well, might have Comfort in any Place or Condition, viz. Who am I? and What do I here? Am I a Child of God? and am I in my Calling and Way? He hath given his Angels Charge to keep thee in all thy Ways. || He used to say, That the Knowledge of two Things would make one willing to fuffer or to die, viz. What Heaven is, and that it is mine. Yes, faid one if a Man was fure. To whom he answered, Truly, Assurance is to be had; and what have we been doing all this while? || He used to say, they that hope to go to Heaven (as most do) and have not Evidence for it, were like to a Man, that by paffing by some great House or Estate, would say, this is mine; but being bid to show his title, would fay, fomebody must have it; and why not I? Such is many Men's Title to Heaven.

A goodly Minister being in a Consumption, came to Ashby, not far from Fawily, to have the Help of Mr. Dod's Counfels and Comforts: He was much oprressed with Melancholy, and, a little before his Death, asked Mr Dod, What will you say to me, that am going out of the World, and can find no Comfort? To whom he faid, What will you fay of our Saviour, who, when he was going out of the World, found no Comfort, but cried out, My God, my Gad, why hast thou forfaken me? This Speech much refreshed the Mintster, a little before he went to his heavenly Inheritance. || Being stricken in Years, he used to compare himself unto Sampson, when his Hair was cut off: I arise in the Morning, fays he, as Sampson did, and think I will go out as at other Times: Go watch, study, and ride, as when a young Man: Bnt, alas! he quickly found an Alteration, and fo did I; who must stoop to Age, who hath clipt my Hair, and taken away my Strength. | In the 63rd Year of his Age he had a Fever, in which there was little Hopes of his Life: 'The Physician seeing some Signs of his Recovery, faid to him, in the Presence of divers Friends. Now I hope you will recover. To whom Mr. Dod answered, You think to comfort me by this, but you make my Heart fad: It is as if you should tell one that hath been fore Weather-beaten on the Sea and conceived that he was arrived at an Haven where he longed to be, that he must go back again, that he may be tossed with new Winds and Waves. || He called Death the Friend of Grace. though it was an Enemy to Nature; and whereas the Word, Sacraments, and Prayer do only weaken Sin Death kills it. || He would often say in his Sickness, I am not afraid to look at Death in the Face. I can fay, Death where is ths Sting? Death cannot hurt me. He spake how Death way a fweet Sleep to a Christian; adding, That if Parents should tell little Children, who had played all the Day,

that they must go to Bed, they would be ready to cry; but a labouring Man's glad when Night comes that he may go to Rest: Thus wicked Men Death is unwelcome to but a Child of God, who hath laboured and suffered, is glad when Death comceh, that he may rest from his Labour.

FINIS.

#### FAWSLEY.

. 1658, occurs the following gratifying tribute to Mr. Dod's character, as a Christian Minister:—

"As for his inward stormes; they were very many, and exceeding bitter, (together with a number of bodily infirmities, attending him in his younger yeares) but it was well for him, that he bore the yoke in his youth. And none, that I know, can now set out these to any purpose, (if ever an occasion be offered) but that eminent and learned Divine, Dr. Harris, that knew so much of his temptations and desettions, by reason of that intimate aquaintance he had with him in those dayes, (being his Kinsman besides) occasioned the more, by the often recourse he had then into those parts, for the fetching of some spiritual refreshing from that Divine of Divines, Mr. John Dod, that was both able and willing to speak a word in season to a broken and a contrite heart."

"Famous Mr. Dod (that would say, so much Latine, was so much flesh in a Sermon.)"

A. 6.

"Mr. Dod his own self (as I have been often told by this great Divine) would seldome end his devotions, in his own family, but with the use of the Lords prayer."

Reverse of A. 8.

British Museum, 1416 a. 26.

The Life of Master John Dod, who died Anno Christi 1645. Clarke's Martyrologie, 3rd edition, 1677, pp. 168-178.

[Account of] John Dod.

Middleton's Evangelical Biography, 1816, vol. iii., p. 171.

Notice of Mr. John Dod Burnham's Pious Memorials, 1821, pp. 205-207.

Account of John Dod, A.M.

Brook's Lives of the Puritans, 1813, vol. iii., p. 1.

The Worthy Sayings of Old Mr. Dod.

Notes & Queries, 1880, 6th S., vol. ii., p. 327;
vol. iii., pp. 13, 116.

Notice of Mr. John Dod.

Echard's History of England, 1718, vol. ii., p. 545.

Account of John Don, who is known as "the Decalogist."

Nichols' Herald and Genealogist, part. xi., 1864, p. 417.

FAWSLEY.

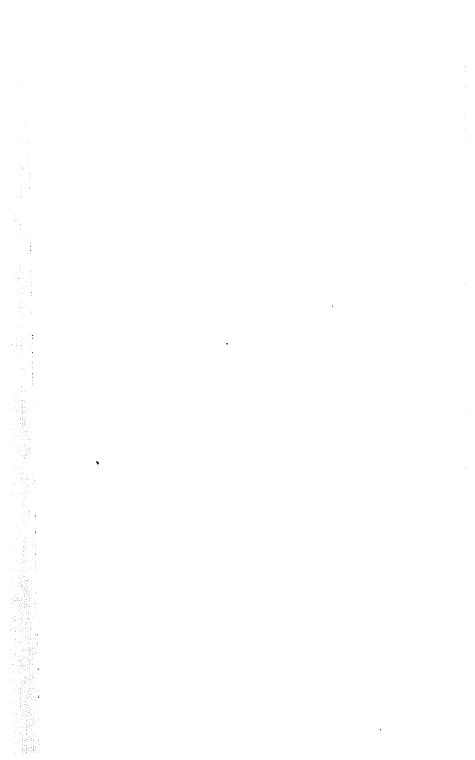
Notices of Mr. Dop.

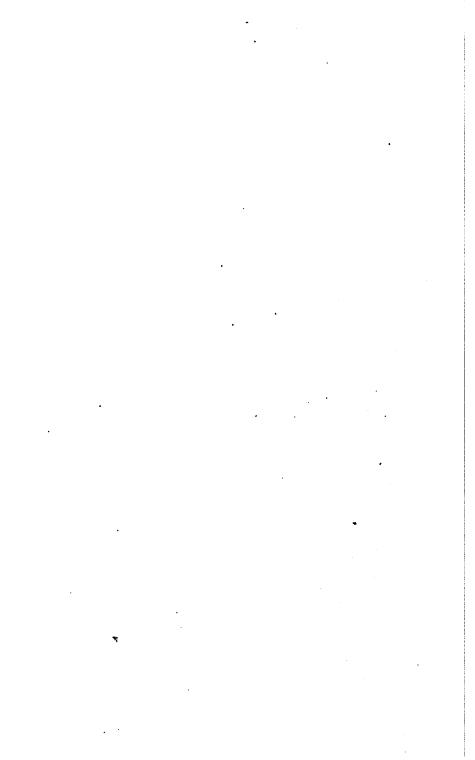
Life and Death of Robert Harris, D.D., 1660, pp. 11, 20.

At the British Museum, among the Ayscough MSS., No. 4275, are some original letters by Dod, addressed to Lady Vere. In one of them, dated Dec. 20, 1642, he says he is "not far off ninety-seven years old." He lived until August, 1645, and on the 19th of that month was buried at Fawsley.

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